

THE  
CHRISTIAN REMEMBRANCER.

FEBRUARY, 1842.

---

1. *Masterman Ready; or, the Wreck of the Pacific.* By Captain MARRYAT. London: Longman and Co. 1841.
2. *Leila; or, the Island.* By ANN FRASER TYTLER. Second Edition, London: Hatchards. 1841.
3. *The Forest of Arden; a Tale, illustrative of the English Reformation.* By the Rev. W. GRESLEY, M.A. London: Burns. 1841.
4. *Tales of the Village.* 1st, 2d, and 3d Series. By the Rev. F. E. PAGET, M.A. London: Burns. 1841.
5. *The Fairy Bower; or, the History of a Month.* London: Burns. 1841.
6. *The Lost Brooch; or, the History of another Month.* London: Burns. 1841.
7. *Rutilius and Lucius; or, Stories of the Third Age.* By ROBERT I. WILBERFORCE, M.A. London: Burns. 1842.
8. *Conversations with Cousin Rachel.* 3 Pts: London: Burns. 1841.
9. *Sintram and his Companions.* Translated from the German of De la Motte Fouque. London: Burns. 1842.
10. *Abdiel: a Tale of Ammon.* London: Burns. 1842.

(Continued from page 89.)

WE will resume the subject of "Didactic Fiction" with Mr. Paget's *Tales of the Village*. His *St. Antholin's* is perhaps still better known, but hardly falls within our present scope, having a particular purpose, and that not immediately connected with education. As we have already dealt largely in comparisons, we will commence with a new one, and entreat our readers to remember the celebrated *Death-bed Scenes*. The plan of that work is very similar to Mr. Paget's, the main difference beyond what is produced by the respective minds of the two authors, consisting in Dr. Warton laying his scene in a populous, and seemingly suburban district; and Mr. Paget in an entirely rural one. This is a circumstance which it is but fair to keep in mind, as it must be one cause of the greatly pleasanter impression produced by the latter. But even after this allowance, the difference is in this respect so greatly in Mr. Paget's favour, that we must look about for other causes. His book is altogether a much more amiable one than Dr. Warton's.\* It is impossible not to feel that the *Death-bed Scenes* were written for party

\* In the following remarks we must be understood as referring only to the first volume of the *Death-bed Scenes*, being unacquainted with the others.

purposes, and that the orthodox principles contained in them are brought out rather as weapons against a hostile party than as if valued for their own sakes and at all times. From Dr. Warton and the school which he represents we should never hear of the apostolical succession, were there no unauthorized teachers, who at once want and gainsay it. Mr. Paget would fain there were none, that he might all the more undisturbedly dwell on, and believe, and rejoice in it, without being put to the pain of defending it. In brief, Dr. Warton's high churchmanship is negative, Mr. Paget's is positive. We encounter next to nothing of the evangelical party in the *Tales of the Village*; we have far too much of them in the *Death-bed Scenes*. And one most important result from this difference between negative and positive churchmanship is fully manifested in the two works. In the *Death-bed Scenes*, the Church is but one separate item in the writer's creed, and the rest of the doctrine is seemingly independent of it; in the *Tales of the Village*, whatever subject the writer brings before us, we feel at once that we have to do with a man of catholic mind. As long as the doctrine of the Church is supposed to be independent of the rest of the christian scheme, it may be accurately (though certainly not adequately) stated, and ably and satisfactorily vindicated; but it will remain unattractive and inoperative. Whilst it is viewed merely as a mean to an end, men of sectarian tendencies will turn a deaf ear to arguments proving it to be the only legitimate mean; however unable to answer such arguments, they will content themselves with the persuasion that they have attained or are attaining the end, so long as we concede them that. Represent the Church as itself an end, yea, as God's eternal purpose in Christ Jesus, as that to produce which all other things, the whole visible creation, and all the energies of the universe, are but means; tell men that their whole being is a riddle and a monstrosity except as members of the Holy Catholic Church; that to the Church, and not to individuals, (except as belonging to the Church,) are all the promises made; tell them that it is because the Church is God's holy constitution in Christ Jesus, that relationship to Christ, justification and sanctification, are possible for any creature; tell them all this, and such as have honest and true hearts will listen to you; they will feel this to be living truth; they will then see, that to assert and uphold an apostolical ministry, is to assert and uphold no cold notion of mere authority, but a vital channel of derivation from their Lord and Saviour; that it must needs be a great thing to ascertain who are God's Jeshurun, and to join their ranks; that it must needs be a great thing to cease to regard ourselves as individuals, and to feel that we belong to the true Israel of God. Accordingly, when a man has once learned to look upon the Church in this light, an all-penetrating element has been introduced into his theology; every doctrine gets coloured by this pervading idea; and of whatever he is speaking, be it pardon or justification, or holiness, or the sacraments or death, or the unseen world, his churchmanship must at once be apparent.

Now, this living and pervading high churchmanship is just what we

think the Death-bed Scenes are without. We are told not to go to dissenting meetings, because their ministers have no commission from Christ. We are told not to agitate ourselves with the question whether we be regenerate or no, because regeneration is the benefit of holy baptism—two important truths undoubtedly; but then we are told of them in a way that stirs up all the antagonism of our nature; they are spoken to us *at* others, or to hush the aspirations of our better being; we are not presented with them in such a way as to find in them a refuge from our own naked and shivering individuality, a fellowship with all the blessed in Christ, a participation of Him who is one with the Father.

Again, Dr. Warton deals largely in matter which we think ought to be wholly excluded from '*didactic fiction*,'—the question of Calvinism. It is a question of which we trust churchmen are now heartily sick. But few of them (none of them indeed who are in any measure conformed to the spirit of the Prayer-book) are likely to present us with the full and frightful symmetry of Genevan doctrine. And in regard to those Calvinistic and Arminian questions of which churchmen certainly take different views, which indeed men's minds will entertain more or less variously to the end of time, and the diversity of judgment concerning which is probably to be ascribed more to the different sides from which they are approached than to anything else, we have been taught, we think, to deprecate the discussion. What the eloquence of Horsley could not instil into us, we have learned from the progress of events; we have been made to feel that we *must* have union; that the Church and the sacraments give us all needful ground of union; and that questions of fixed decrees and election ought not to put asunder those whom God, by means of the Church and the sacraments, has made one. Mr. Paget's *Tales of the Village*, as compared with the *Death-bed Scenes*, represent, we think, this salutary change. To introduce the Calvinistic and Arminian controversy in a fiction about almshouses, would be only less abhorrent to his feelings, we should think, than introducing it within the walls of real ones; he does not, we hope and believe, so greatly waste his time.

One merit he and Dr. Warton have in common—the liveliness and verisimilitude of their incidents. Neither introduces anything that might not very well have occurred. Each, though perhaps more especially Dr. Warton, writes from experience, the creditable experience of an active and conscientious parish priest; each laudably refrains from doing what the powers of each might have tempted him to do, working up exciting scenes in connexion with holy things.

Dr. Warton is free from an error which we greatly wish Mr. Paget would correct, that of giving significant names to his characters, a practice which is a favourite one with many writers and no readers. It is more tolerable in a satire like *St. Antholin's*, than amid the calm, rural, English scenes and personages of the *Tales of the Village*. Its disturbing influence on illusion is too obvious to require explanation; but it has also, we think, an injurious and fettering effect on the

writer himself, which it may be worth while to point out. When he introduces us to a Miss Prowle and a Miss Burr, not only are we balked of the pleasure of gradually finding out their characters for ourselves, studying them as we should other new acquaintance, and comparing subsequent with first impressions, but he incapacitates himself from any progressive evolution; he fixes himself to his first announcement, and gains nothing by his own labours. Moreover, he almost inevitably presents us with characters all one or all another quality—all malignity or all gossip. We do not get that distinct individual whole of which the several features and colours are confusedly blended, and in which each sometimes baffles detection just where we expect to find it, yet is never far off, and never suffers itself to be long forgotten, which real characters are, and in compounding which the great masters of fiction have excelled.\* Hamlet is not always musing and always overmastered by sensibility in the hour of action; Lear is not always a vain silly old man; Macbeth is not a ruffian, nor Falstaff a self-indulgent coward in all things. There goes more than one quality to the composition of any man or woman, and the action and counteraction of many elements often produce results inconsistent with the leading ones.

We have dwelt the longer on this fault, because it is nearly the only one we have observed in Mr. Paget, and because it can so easily be avoided another time. We will now give our readers a short account of the "*Tales of the Village*," and shall be happy if our recommendation have the effect of leading any to become acquainted with them, who were not so before. We assure parents they can find no books of the sort more useful for the school-room or the drawing-room table.

Each series of the three which have appeared has a leading subject of its own; in consequence of which, in the *Tales of the Village* we have three prevalent evils illustrated, Romanism, Dissent, and Infidelity. In the first the heroine, Magdalen Fernley, is a Papist; and on coming into Mr. Warlingham's (the fictitious author's) parish is doomed for a while to an ultra-protestant course of treatment at the hands of a certain Mrs. Hopkins, which only binds her to the Roman communion faster than ever. Subsequently, however, Mr. Warlingham gets her to see what the Church of England really holds, and what she is; in consequence of which she abandons the Romish errors, and joins the apostolic communion of this country. The whole tale is pleasingly told, and the theology most unexceptionable. The claims of our Church as the apostolical and ancient one of the land are well set forth. That of Rome is not ignorantly taxed with faults that do not belong to her; our differences with her are not over-stated, neither are they, we assure sensitive Protestants, understated. If any of our alarmist friends fear lest Mr. Paget draw the line between ourselves and Rome too faintly; or if, like the news-

---

\* This makes Mr. Paget much too frequently a caricaturist, in consequence of which the parties portrayed will naturally exclaim against his injustice, and lose the benefit he designs for them.

papers, they consider Messrs. Sibthorp and Wackerbarth real representatives of high Anglican theology, and their desertion to the Pope its legitimate fruit; we commend to their perusal pp. 168, 169, with the adjoining passages of the first series of the *Tales of the Village*. They will there find that Mr. Paget sees more than a slight difference between the churches; and that so long as he continues in his present way of thinking, it is absolutely inconceivable that he should either be enticed himself, or be the means of enticing others, into the popish errors. In the present sensitive state of the public mind, it seems necessary to point out what otherwise would hardly require explanation on this point.

We alluded last month to a defect in this First Series, the long speeches put into the mouth of Mr. Lee in the very article of death. Should it come to another edition, we hope Mr. Paget will correct this. The awfulness of death, the sublime isolation expressed in the words "*je mourrai seul*," seem to us tampered with, by representing it with a feature for the most part physically impossible, the dying man *conversing* with those around him.

The Second and Third Series seem to us a good deal more powerful than the first. In the second, the character of Mark Fullerton, the nature of his dissent, and his downward progress, are admirably sketched.\* They are manifested throughout the book, but the reader may gain some insight from the following passage, in which the whole state of the case is condensed:—

Thus I argued with myself, and for a while succeeded in quieting my misgivings; but it would not do; the more I thought over the evening's conversation the less I was satisfied. I could not be sure that I had gained any ground; and I remembered with pain that (though, for the reader's sake, I have not thought it necessary to give evidence of the fact) Mark reverted again and again to arguments which had been already answered, and that he brought forward his old objections as if unconscious that they had been refuted.

He did not appear to wish to inquire fairly or candidly. When beaten from one position, he directly took up another of perhaps a directly opposite nature. He seemed disposed to maintain any notion, no matter how untenable, sooner than give in. He argued, indeed, good-humouredly, and in a gentlemanlike manner, but defeat made no impression on him. "You may very possibly be right," he more than once exclaimed, "and I may be wrong; but I do think it, and always shall think it."—*Tales of the Village*, Second Series, p. 126.

How often does one encounter all this in real life! How common is it for *getters up of reasons* for any thing they do not like to return to an argument in this way, however often it has been refuted; and how astonished they would be to hear themselves taxed with dishonesty! It is one of the perversities of human nature, that slight and shallow persons of this sort tempt one to discussion oftener than any other; whereas, at once the truest friendship and the justest treatment would be, to decline argument with them, on serious subjects, on the express ground of their dishonesty.

We commend the following to the consideration of ultra-Protes-

\* Even here, however, dissenters generally will not consider themselves fairly aimed at.

tants. Mr. Warlingham's reasoning is both ingenious and unanswerable :—

"This may be all very well," said Mark, "but, to my simple apprehension, the end of your system is, and must be, the admission of mere human authorities."

"Do you mean," I asked, "that we are not to admit human explanations of Scripture? If you do, you will soon find yourself in an extraordinary difficulty."

"How so?" said Mark.

"Because if (casting aside all external aid) you take your Bible in your hand, and explain it to yourself, that explanation will be human to you, or else it would not be human to those who receive it from you."

"Do you mean, then, to tell me that human explanations of Scripture are Scripture?"

"I will answer you," I replied, "in the words of Waterland: we receive the evidence of tradition; and if we thus preserve the true sense of Scripture, and upon that sense build our faith, *we then build upon Scripture only; for the sense of Scripture is Scripture.*"—Pp. 117, 118.

We have not left ourselves space for more notice of the Third Series than is involved in presenting our readers with the following extract, which every man who has reached the years of discretion and discussion in the course of the last twenty or fourteen years, must admit is most true to nature :—

I had no time for further reflection, for the door had scarcely closed upon Mr. Mandevyl, when it opened again: a young man hastily entered, and, without noticing me, (who happened to be concealed from his view by the folds of a screen,) exclaimed, "Why, hey-day, Flint! what's the matter now? Martin Gale stops me in the stable-yard, to tell me you have turned him off at a moment's warning; and Bob Mandevyl meets me in the passage, looking black as night and fierce as ten furies, and says you have got a parson into the house on purpose to insult him."

Mr. Flint, who was a very good-natured man, looked quite distressed at this untoward speech; but I suppose an involuntary smile on my part reassured him, and he introduced me to Sir Luke Warme.

"Why, I'll tell you, Luke," he continued, "how the case stands. I find that Martin Gale, besides laming the chestnut filly, has been cockfighting on a Sunday under Mr. Warlingham's windows—both of them pretty strong measures on his part, I think;—so the sooner he's off the better. And as for Mandevyl, he is old enough and impudent enough to fight his own battles; but a poorer figure than he cut in the last I never saw. And, mark you, it was *he* who commenced the attack, not Mr. Warlingham."

"Well then," said Sir Luke, "I hope he got a good 'blowing-up' for his pains. I'm for every man holding his own opinions, without let or hinderance; but that's no reason why he should obtrude them upon other people; and I know of old that master Mandevyl is apt to go rather too far."

"Especially when he questions the truth of revelation," said I.

"To be sure—to be sure," replied the baronet, in a somewhat patronizing tone,—“I really don't see what people would be at, or what they gain by trying to disbelieve the Bible. I trust I am as free from intolerance and bigotry as most people; but still I own I have not much respect for your deists: they are too fond of their own opinions, think nobody knows any thing but themselves. With our fellow-Christians, indeed, of all sects and opinions, I think we are bound to hold communion. Sink all the minor differences, say I. I am a Churchman myself; but I live as much with Dissenters as Churchmen.

‘For modes of faith let graceless zealots fight;  
His can't be wrong whose life is in the right.’

That's my doctrine, Mr. Warlingham."

"I am sorry to hear it, sir," I replied; "for it is not the doctrine of that Bible

which exhorts us earnestly to contend for the faith which was once delivered unto the saints; otherwise the Church of England would not in her articles pronounce those '*accursed*' who 'presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature.'

"Sir, I protest I never heard of such an article before; and I think it the height of illiberality."

"Surely, sir, as a Churchman, and a man of education, you must know what are the articles of faith prescribed by that Church with which you profess to hold communion?"

"Why, upon my word, Mr. Warlingham, I don't think I have read the articles since I left Brasennose; and to confess the honest truth, I don't believe I read much of them there; for the divinity lecture often fell on a hunting morning; and I was more apt to go to cover than to the lecture-room."

"But you studied them eventually for your degree?"

"Why, Mr. Warlingham, my Oxford studies came to their close rather abruptly. Marry, how and why, the proctors knew better than I did: but if, as you say, the articles are so intolerant, I wish they would reform them, or get rid of them. I have long thought that we should get on much better without them."

"But as you admit, Sir Luke, that you have not studied the articles, is it not just possible that you may be rather indiscreet in thus condemning them?"

"Oh, upon my word, sir," replied the baronet, in a tone of indifference, "I cannot pretend to discuss the matter theologically,—indeed, I make it a rule to avoid polemics; independently of their being exciting, and irritating, and all that, they only tend to fill one's mind with prejudice, and bigotry, and party-bias, and so cramp the charities of life. I am a citizen of the world, I flatter myself; and as such, Mr. Warlingham, I should think it shame to brand a fellow-citizen with the name either of hireling or heretic. I would be well with all parties; and where I can harmonize in principles, I will not differ for punctilios."

"And you would so designate the points insisted on in the articles?" said I.

"I don't know for that exactly; because, as I told you, I am not very well read in them; but I belong to the Protestant religion——"

"What is that?" I asked, feeling that the profession was of the vaguest, and scarcely anticipating the extent of his liberality.

Sir Luke did not heed the question, but proceeded—"I belong to the Protestant religion; and I therefore look on Protestants of all denominations as so nearly united with me in sentiment, that I do not stop to inquire into minor points of difference. And further, Mr. Warlingham, I am a Christian; and so, although a Protestant, I do not forget that Roman Catholics are Christians too; and therefore, why should I bother myself with the petty controversies which have been the cause of disunion between the adherents of one common Christianity?"

"Well put, Luke!" cried Mr. Flint triumphantly; "I love to hear such liberal, generous sentiments as these."

"Indeed," said I, interposing, "I must confess that Sir Luke has disappointed me; he has stopped short just where I expected him to go forward. He has spoken of himself as a Protestant and a Christian; but after all, what are these but party-names, and petty distinctions? Is he not a member of a yet larger family? Has he forgotten that he is a *man*? Has he forgotten that

'One touch of nature makes the whole world kin?'

that the same sun which shines on him shines likewise on the Buddhist, the Mahometan, and the worshipper of Fo? Why should he enter upon the immaterial question, whether Mahomet was an impostor, or Fo or Buddha are mere idols? why should controversies on such points as these disunite and divide the human race?"

Sir Luke stared for a moment, as if puzzled, for hitherto I had spoken with much gravity; but when I saw the expression of his face, I could keep my countenance no longer, and thereupon the baronet burst into a hearty laugh.

"Eh? what, you are quizzing me, are you, Mr. Warlingham?" he said: "well, it is better to laugh than to fight about such matters. But for all your laughing, you may rely upon it I am not far wrong. I don't mean that there are not many worthy, respectable people of your way of thinking—(we *must* make allowance for prejudice and early impressions);—but the world is arriving at true principles; illiberality and bigotry are on their death-beds; and it will soon be universally acknowledged among philanthropists, that all opinions are true to those who think them true."

"And that therefore in state-policy, all are to be equally encouraged?" said I.

"Exactly so," replied Sir Luke; "this is the sentiment of men of the most enlightened minds among us. It is a great moral truth, the discovery of which is worthy of an age like ours."

"Indeed, I think so," I answered; "for we live in an age which is ready to adopt any opinion that has plausibility or expediency to recommend it; but as a *discovery*, your philanthropical sentiment is by no means new: the opinions you advocate are precisely those of the king of Siam, who, when Louis XIV. sent ambassadors and a band of missionaries to his territories, and invited him to embrace Christianity, replied, that since unity in religion depended absolutely on Providence, who could as easily have introduced that, as the diversity of sects that prevail in the world, his conclusion was, that the true God takes as much pleasure in being served one way as another; and therefore, while his Siamese majesty permitted the Jesuits to preach any thing they liked, he and his people begged to remain idolaters. This was a very easy, comfortable way of going on, and one which, by his own showing, Sir Luke Warne would most thoroughly approve: the only objection to it that I can see is, that the Bible declares that it is by no means immaterial what men believe, and that God is not indifferent whether he is addressed as

'Jehovah, Jove, or Lord.'

But perhaps you find no difficulty in this, Sir Luke."

The nonchalant baronet could not but perceive the absurdity of his position; but what cared he? he had a fund of imperturbable good humour, and was quite ready to laugh at himself.

"Ah, I see you want to drive me into a corner, Mr. Warlingham, by putting an extreme case," said he; "I may not be a good hand at an argument, and, indeed, I started by reminding you that I was unprepared to enter on a polemical discussion. People will differ; but let me hold my opinions, and I shan't quarrel with yours. Every man for himself, say I. Mr. Warlingham, sooner or later you will come to be of my way of thinking: you will find liberal opinions are to you as the air you breathe; you will say, 'I must have them, or die.' Flint, my good fellow, who made those boots? they are a very good fit."

Of course it was vain to attempt to pursue the conversation further; and even if I had had the opportunity, I should have only elicited a few more of Sir Luke's common-place plausibilities. He was one of those people who seem hardly to be aware when they have got the worst of an argument. Cool, calm, thoroughly well satisfied with himself, never put out of temper, neither troubled with any great acuteness of feeling, of fixedness of principle, he was considered a very rising man among the liberal party of the day in the House of Commons. Year after year, as member for the borough of Blackswite, he used to get up, and with the greatest professions of kindly feeling towards the Church, endeavour to do her all the harm he could. His fallacies, indeed, were continually answered, and his misstatements exposed; but having apologized for them one day, he revived them in some other shape the next, still insisting on his regard for the Church, and his desire for her purity and peace, but never failing to lend his vote to those measures respecting her which were rather based on expediency than justice, and ever maintaining the opinion that it was her duty to yield till her opponents should be satisfied.

The conversation being now turned to Mr. Flint's boots, I saw no further necessity for prolonging my visit; and, having shaken hands with my host, took my leave, and departed.

I returned home sad and sick at heart with all I had seen and heard. If these, and such as these, were to be the chosen inmates of Baggesden Hall, the death of Gideon Bagges was a misfortune, instead of a blessing. To be sure, I had no great fault to find personally with Mr. Flint; but it was evident that he was worldly and unprincipled; and how could I hope to gain an influence with him, while his stay among us was so short, and he was surrounded with such companions? He seemed to have many good points; was kind-hearted, gentlemanlike, and too refined not to be disgusted with the glaring impropriety of Mr. Mandevyl's conduct. Above all he had submitted to hear the truth without losing his temper. There were at least therefore *some* grounds of hope that I might sooner or later be of service to him. But "evil communications corrupt good manners."—*Tales of the Village*, pp. 34—42.

We must now turn to two works in a very different style from those which have been occupying our attention,—works belonging more distinctly to the genus novel, and as such, admitting of a more obvious comparison with the tales of Miss Edgeworth and Miss Kennedy; we mean the "*Fairy Bower*" and "*The Lost Brooch*." We have no hesitation in placing them at the very head of their class. The authoress (for we do not stand in need of universal rumour to decide the writer's sex, seeing that every page testifies to it) has a power of drawing characters equal to that of Miss Austen. Indeed, as she views them in higher relations, and introduces higher as well as more complicating elements, we may call it in some sense superior: and her characters answer to those of real life in the way we spoke of some time back. They are not all one thing or another,—we do not make them out quite at first,—they sometimes perplex us, and often reveal unexpected elements. We feel the distinctness of each individual; but, unless we put ourselves to some pain, we only *feel* it; it costs some labour and thought to analyze it, and trace it to its sources. What has been remarked of Shakspeare's characters, too, applies to them. They resemble real ones in being estimated differently by different people. One likes one, one another. People differ as to whether such a one is amiable or attractive or not.

Our readers must content themselves with a very brief sketch of the works in question. The heroine, Grace Leslie, has been brought up alone by a widowed mother. The companions to whom she is introduced, are two families, the Wards and the Duffs; the former brought up according to average worldly, and the latter according to serious but sectarian notions. Miss Newmarsh, the governess of the Duffs, educates on all manner of reforming plans, has discarded punishments as not calculated to *touch the heart*, makes her pupils keep religious diaries, which are shown every week, and perpetrates many other innovations. They are, of course, kept out of what is arbitrarily termed *the world*, and taught to believe that there is inherent sin in cards and dancing. Grace does not seem to have been educated on any particular plan, except in so far as she has been taught to look out for the right and the wrong on every the smallest occasion. She is emphatically a doer of small duties. In other respects, her gifts are such as to impose upon the teacher little work beyond that of guiding. Ellen Ward is educated differently from

the rest of her family, residing with her grandmother, to whom, neither in "The Lost Brooch" nor the "Fairy Bower," are we personally introduced; but of whom it is easy to gather that she is an old-fashioned high churchwoman. Such are the respective starts in life afforded to the leading characters of our two tales. In "The Fairy Bower" we see the different kinds of education in progress. In "The Lost Brooch" we have the beginning of the harvest. Taken as a whole, the two books, glancing as they do at many things, have sundry morals; but the following are the leading ones:—

First. That nothing is gained by attempting to be very much ahead of all mankind in education. Do what we like, we cannot make this otherwise than an imperfect state of matters—we cannot get rid of the possibility of evil. Every plan of education, as every other step in life, small or great, has its attendant danger. Among the acquaintances to whom we are introduced in the tales in question, is a Mrs. Newton Grey, a widow lady left with an only son, over whom she watches with too much anxiety to allow him to encounter the dangers and temptations of a public school. What the success of the safe home education he receives may amount to, the reader is very soon enabled to judge. As yet, we have only got him expelled from Oxford; but judging from what we have seen of him, the worst is yet to come.

Secondly. The importance of formal and minute obedience, as seen in Grace and Ellen Ward, compared with (in their own estimation) the more spiritual Duffs. This, indeed, is but one feature of the general comparison between the Church and the sectarian temper which is insinuated throughout.

Thirdly. That some sense of the absurd is desirable. Of this the Duffs (and we think the school to which they belong) are quite devoid. But let us listen to our wise and good Ellen on the subject.

"Oh! there can be no harm in laughing at people for wickedness of some sorts, I am sure," cried Emily; "it is just a fit punishment, and must tell in the world."

"Well, perhaps so," said Ellen, "if the world were in other respects what it should be."

"I cannot think it right to give over laughing at follies," continued Emily.

"Well, I believe I do agree with you, Emily, in the principle," said Ellen; "I know I think the Duffs injure their sense of right and wrong, by destroying in themselves the feeling of the absurd;—what unsuitable, and even wrong things, they think and do, by not allowing themselves to perceive absurdities in their friends."—*Lost Brooch*, vol. ii. p. 321.

On the whole we agree. It is doctrine, indeed, which requires to be well guarded in statement; and the putting it in practice demands continual watchfulness. Still we may say that a sense of propriety involves a sense of the absurd, and *vice versa*; that such a sense is the tact by which we instinctively see our way in the minor moralities; that the subdued expression of it is often the gentlest way of announcing disapproval which we must announce. And these remarks apply to our authoress's tales altogether. A quiet sense of the ludicrous

runs through them at all times, even when we do not light, as oftentimes we do, on something irresistibly droll. Many, indeed, would call the authoress a satirical writer; but on the whole she is not so, or not so to any unloving extent. Neither is her satire or humour (whichever we like to call it) misplaced. It is reserved for violations of those minor moralities of which we have been speaking. In regard to the greater vices, she writes like one who knows that

“——Leviathan is not so tamed;  
Laughed at, he laughs again; and stricken hard,  
Turns to the stroke his adamantine scales,  
That fear no discipline of human hands.”

Finally, though she has to do with religious errors, our authoress exhibits no levity in connexion with holy things.

One word more, to prevent misapprehension. The aim of the two books might seem to be directed against the evangelical party, and in a certain sense perhaps it is so. But, unless the authoress has a totally different experience of that party from ours, she cannot be understood as wishing us to take the Duffs as a sample of it in its present state, either as regards opinion or practice. In the first place, it must be remembered that we are carried back some eventful years, during which much silent transformation has been effected on the Church, and, in spite of certain painful differences of late, we may say her really earnest and devout members have come to understand each other much better than they did. The party in question is, as a whole, much more orthodox than it was; and very few of the Clergy now belonging to it would approve of Constance Duff setting off to a dissenting meeting on the ground of the gospel, as she alleged, not being preached in any of the churches where she was. And at any time, we cannot but think such a family as the Duffs must have been an extreme case. Still their ways and sentiments are specimens of what exists more or less; and all who are in the habit of swearing by certain popular preachers, or by the canons of *the religious world*, or of taking for granted that certain persons are *spiritual*, and what they do and patronize must be right, and certain others unspiritual, and what they do and patronize must be wrong; may learn much from the powerful picture here drawn of the natural result of such and kindred errors. If they compare it with their own experience, they will find that a vague notion of spirituality often covers the want of hourly self-denial, and masks many an unchristian sentiment; that, instead of being raised, the standard of christian holiness is assuredly lowered by the adoption of fashions and the cherishing of sentiments which are uncongenial to the Prayer Book, and that the habit of believing that true religion resides only in certain coteries, must, in addition to its other evils, keep those who are enslaved by it from much valuable experience. How much might not Constance have learned from Mrs. Leslie, from Grace, from Ellen, and from her own brother, from which she debars herself by considering them as hardly within the favoured pale! For instance, how completely did she act

the part of the self-blinded Jew, in the following conversation with Ellen, on the subject of her having gone to the meeting:—

Constance wished to continue with Ellen her conversation which occurred in the streets on Sunday. As she thought it important, she sought out an opportunity the following day; but, during the short time Constance was at liberty, she found every body in such an unsettled state owing to Fanny's illness, that she was obliged to submit to the general weakness of mind, and it was not till Wednesday evening, when all the party took tea at the Wards, after their walk in the gardens, that she actually effected her purpose. Music and singing were going on, and Ellen was entranced in silent enjoyment, when Constance drew her aside, and said, she wished to explain and defend her conduct on the foregoing Sunday. The truth was, that Constance was taken so by surprise at Ellen's treatment and method of argument, that she hardly knew what to say, and she felt conscious that she had not done justice to her cause. She was accustomed to quote texts against opposers; but it was quite a new thing to her to have texts quoted by others against her views; and it was even more disagreeable, than new, to feel she had not properly replied to them. Of this she was sufficiently conscious, to wish for a further discussion. Nothing could be fairer than this; it is what every one should do, who would arrive at the truth. The common error in those who are accustomed to interpret the text of scripture entirely for themselves, is to listen only to one set of interpreters, to receive only one set of texts, and to discard all but these as unnecessary to be attended to at all, which must be altogether the same as making a religion for ourselves, and then seeing what the Bible has to say in its favour.

"You took me so by surprise the other day," said Constance to Ellen, as soon as they were sufficiently withdrawn from the piano, "that in my haste to fulfil my appointment, I did not say half I wished, and I want now to explain to you my views; I hope you will always find me willing to give a reason for the hope that is in me, as well as acknowledge me a consistent Christian."

"I cannot, Constance, think you a consistent Christian, if you are not a consistent churchwoman," said Ellen, who had had to force her mind suddenly into a new position, as it was the moment before utterly absorbed in the tones of Mrs. Leslie's magnificent voice.

"We talk a different language," said Constance; "I speak only of those who love the Lord Jesus, while you are for ever dwelling on the Church."

"I must keep to the Church if I believe that our Lord founded it, and commanded all who love Him to belong to it, and not to separate from it."

"But I do not see that, Ellen."

"But I do, dear Constance," replied Ellen; "where is the use of talking of it? I shall not convince you, while you remain in your present state of mind, and I am sure you will not convince me."

"What do you mean by my present state of mind?" asked Constance.

"I mean that you are not inclined at present to submit to any body, and that while you are in that state you cannot see the truth."

"I do not see what right you have to say that," replied Constance; "I submit myself to all who teach and preach the gospel, but certainly not to those who do not."

"You have no rule of any sort or kind to go by, Constance," said Ellen; "your religion, I think, must sink you lower and lower, till at last you have no ground at all to stand upon; but I cannot make you feel the truth of this."

"Ellen," said Constance, "I am not one of those timid weak-minded professors who are frightened by words. I dare say you would frighten me, as Mr. Taylor and Miss Newmarsh do, by Socinianism. I look to things and realities. I take the spirit and the kernel of scripture, and leave others to dispute over its chaff and its dross. To all who can thus apply its precious testimony to their souls, I give the right hand of fellowship, without regard to sect or creed, while to the pharisee and to the bigot, I can only repeat the warnings of scripture."

"This is all your own opinion, Constance," replied Ellen; "we find nothing in the Bible about its chaff and its dross; on the contrary, we are told that all scripture is given by inspiration, and is profitable."

"I confess that chaff and dross are my own words," said Constance, "and that many good Christians would startle at them; but this is one of the things I allude to when I talk of timid professors, they strain at a gnat, but swallow a camel; they are afraid of the words, but not of the things they represent; and their whole system is hollow and unsound; they never can keep up the Church establishment by the means they pretend. They are under a delusion, and they will see it some day; the fact is, many of them are blinded by mammon, and they will sacrifice all to this god. Depend upon it a church is a church only so long as it is bound together by the tie of love; when that tie is broken, the sooner it falls to pieces the better."

"But the Bible says we are to make but one body, and your plan would divide it constantly into a thousand pieces," said Ellen.

"Better be divided than bound together by its present hollow tie," replied Constance.

"We cannot tell what is better and what is worse on such a subject, Constance; those far beyond us in age and scriptural learning find it a most difficult subject. All we can do is to try and follow the Bible and the Church, and not to be making schemes of our own."

"I make no schemes of my own," answered Constance, "nor do I follow human teachers; I look only to the guidance of the Spirit, who is promised to lead those who trust Him into all truth."

"But, Constance, if we mean to be led into all truth, we must take the Bible as we find it, and not put aside some parts and take others, just to please ourselves."

"What parts do I put aside?" asked Constance.

"I judge from what you say yourself of the chaff and the dross," replied Ellen; "and from what you say of other persons you esteem, who do the same indeed, though not in word; besides you have never answered the text I gave you on Sunday by your own request, and till you do that, I cannot think you are really seeking the truth."

"I hope I have not the truth yet to seek," said Constance; "I hope I am not to be judged of men's judgment. We live under the gospel, under a law of liberty, and are no longer under bondage to the elements of the world: your doctrine of the Church would be as slavery, and a harder service than the Jewish law of ceremonies. We worship in spirit and in truth; ye know not what you worship."

"You should remember that those words were said to those who considered themselves the spiritual party in the Jewish nation;\* those who separated from the worship that was commanded by God himself; and I do not see how you can in common fairness use them, and apply them to my side of the argument."

"Certainly, Ellen," replied Constance, you have not the clearest of heads for argument. First, you accuse me of not going enough to scripture, and then, when I quote texts, you say I have no right to them. Are you to be the judge of the texts I may or may not appeal to?"

"You must remember, Constance," returned Ellen, "that you forced me into argument; I told you it was of no use, and I wished to avoid it, if you would let me."

"Because you felt yourself unable to maintain your cause, I suppose?" asked Constance.

"No, Constance, I have told you; not exactly that," returned Ellen.

"Well, then, you force me to say you are the proud pharisee, looking down upon the publican."

---

\* The authoress must correct this extraordinary blunder in the next edition. The words in question were spoken to the woman of Samaria.

"I am sure, Constance," replied Ellen, with a sincerity and quietness which few could have possessed at such a moment, "you can have no reason to complain, if you feel satisfied you are in the publican's place."

Constance was more thrown back by Ellen's manner and remark than she had been before by her texts and arguments. She had accurate enough memory of the following words of the parable, and sense enough beside, to pause for a moment before answering. Oh, that in that pause she would have followed up the thoughts and feelings which, for the moment, impelled her to silence! or that she would afterwards have really and truly examined the motives of her anxiety for not replying hastily! Alas! she was too satisfied with her own state of heart to admit of this; and she thought it the best way, as well as the easiest, to class Ellen with that set of formalists who were scarcely raised above the heathen. Ellen saw her cousin's hesitation, and by no means wished her to reply. Both therefore gladly took advantage of a movement of change that was made in the party, and the conversation between them ended, as such often do, without any conclusion. Thus, both the sisters, Constance and Fanny, though such different characters, and pursuing such different lines of action, seem to shrink from seeking truth in her full beauty and perfection. Both smother matters of fact presented to them; in the one case, in daily incidents; in the other, in scripture words. If we do not accustom our minds to seek truth in detail, and in the small occurrences of life, it is in vain to expect we shall be so favoured as to attain it on a grand scale, or in deep religious views.—*Lost Brooch*, vol. i. pp. 257—262.

In short, the tales before us may teach the important lesson thus admirably expressed:—

"Oh, Ellen," cried Grace, a little startled, "where are we to look for religion, if not in the religious world!"

"I think," replied Ellen,—"because grandmamma always says so,—if we look for religion, that is, pure religion, in any world at all, we shall find ourselves some day grievously deceived or undeceived."—*Lost Brooch*, vol. i. p. 218.

We have found so much to say of these two delightful tales, that we have not left ourselves space to quote from them as we could wish. What we have extracted has borne on our argument, but not given the reader any sample of the powers of the authoress; of her keen-edged and finely-tempered wit, or her skilful portraying of character; but our readers need not complain. They can go and find it out far better for themselves, while they afford us the benevolent satisfaction of imagining them laughing over and at Fanny and Mr. Guppy, or delighted with the brilliant Emily, the gifted Grace, and the "sage, serious" Ellen.

We must, in parting, have a small quarrel with our authoress. She has no right, in works of this sort, to insinuate a derogatory estimate of Milton's poetry; if she will believe us, it is inconsistent with her own principles to do so. We need not, indeed, style him, "holiest of men," who made so fatal a progress through schism to heresy; but it really is, in its way, flying in the face of consent and authority, to decry his transcendent greatness as a poet: and it is teaching bad morality to the young. Their idleness will be too apt, at any rate, to lead them to decline the arduous task of climbing as he bids them—of following his severe guidance—of purging their ear for his high harmonies, without such encouragement as the example of a Grace Leslie.

If the taste for Milton—a taste not surely natural to the corrupted, the giddy, or the affected—is one which ought to be unlearned, instead of studiously attained to, let us have the case carefully argued. But it is surely an insult, not to the popular opinion or fashion of any one time, but to the deliberate, ratified, authoritative judgment of the English mind, thus to indulge in chance decrivals of her divine poet. Better far, surely, to learn from that other mighty one, who has twice supplied our authoress with a motto, and who has shown but little sympathy with his errors, but who has yet taught his numerous and ever-multiplying scholars to “gaze upon that mighty orb of song, the divine Milton.”

We have exceeded our limits, and must very briefly despatch three books, which are worthy of a much more lengthened notice. “Sintram,” a translation from La Motte Fouque, is one of the finest romances we ever read. A beautiful mist of allegory sometimes passes across the picture of *the heroic age* of modern Christendom, for such we may deem the days of the Norsemen. It is a book which there is no laying down till we have reached the end, and from the perusal of which a man may well rise

“A sadder and a wiser man.”

“Rutilius and Lucius” are two Roman tales by Archdeacon R. Wilberforce, and are most worthy companions to that masterly sketch of his, the Five Empires. The period of both is the latter part of the third century, when the stone cut out without hands was indeed smiting the idol kingdoms of the world. The difficulty of writing tales about such a period is much greater, we think, than most would imagine. Its leading features are, no doubt, vast and impressive, as became their deep significance and momentous results; but its details and personages are pale abstractions, or dry bones, which it is most difficult for the breath of art at least to make live. Our author has done all that could be done. In the wide field of his reading, he has seized on the salient points: he has taken the best features, and combined them into two tales of very great interest. Those for whom Bingham or Augusti must have but small attractions, will here find a very masterly, and at the same time, accurate sketch of the early Church, such as can hardly fail to attract them. They will find interestingly exhibited what was the real secret of her persuasive power—not argument, though of argument she had no lack when wanted,—not miracles, though in the fulness of her glory she, perhaps, often broke out into preternatural manifestations,—not earthly bribes of any sort, for contempt and persecution were her portion, and the rewards and honours she held out to her members; but the consistent development of her principles, the majestic un-earthly spectacle of the christian life, making men feel that the kingdom of God had indeed come nigh them. This was more powerful than all argument, or than any possible bribe; and a deep lesson is to

be learned from it. The way in which the Church won her early triumphs is surely the way in which she is most likely to win fresh ones. Now, she won the world once not by argument, but by example. She persuaded it into her ranks, not by propitiating it, not by assimilating herself to it, but by manifesting her difference from it. And this is the only way. We are learning to conduct missionary operations on the old plan. We hope to do more with the heathen, by sending out among them the complete Church, bishops, priests, deacons in full organization, than has ever been done by the stray efforts and arguments of individual teachers, however zealous, holy, and accomplished. Let us do the like also at home. We shall never, we think, make a permanent impression on our dissenting brethren, except we show them what the Church is—except we manifest her dissimilarity, not her resemblance, to themselves. An orthodox and acute incumbent of a parish may argue most soundly and unanswerably that he has a commission which the dissenting teacher has not. But arguments, however valid, are for the schools, not for the masses. As long as his people see, as they think, the same thing done in church and at meeting, only in different ways—as long as their notion of the affairs transacted in both is confined to each being open twice every Sunday, in order that in each may be preached a sermon, prefaced, in the one place, by prayer split into short fragments, and in the other by one long one, they will never learn to view it as of any vital consequence to which they betake themselves. But let them see that the Church is altogether different from the conventicle; that it is the scene of quite dissimilar occupations, and harbours a class of sentiments all unknown to the other; let them see, that not on Sundays only, but throughout the week, it is open for the prayers and praises, even of one or two poor members, if no others will join;—let them see that within its walls there are cherished high associations with a distant past—stated observances linking us with the stages and instruments of salvation,—commemorations of the leading events in our Saviour's life, and of those whom He bequeathed to follow out His work;—let them see all this, and the kindred manifestations of the Church's temper and sentiment; and the elect spirits among them will feel that she has something to give to which no sect pretends; that she is, indeed, the harbour for their world-wearied souls—the shrine of heavenly influences—the home for their yearning affections,—the communion of saints, for which they are panting.

Abdiel, a tale of Ammon, has but just reached us. We cannot, therefore, notice it at length; but we name it now, because, hastily as we have read it, we see that it is worthy of the companions we have assigned it, and like them, a valuable gain to our stock of *didactic fiction*.

---

*Principles of Geology; or, the Modern Changes of the Earth and its Inhabitants, considered as illustrative of Geology.* By CHARLES LYELL, Esq. F.R.S. 3 vols. Sixth Edition. London: Murray. 1840.

"GEOLOGY," says Sir John Herschell, "in the magnitude and sublimity of objects of which it treats, undoubtedly ranks in the scale of the sciences next to astronomy." The latter presents to our contemplation objects the most sublime, and invites us to speculations of overwhelming grandeur and unlimited extent. And yet it must be confessed that there is a remoteness in its objects, and a vagueness in its speculations, that tend to weary the mind, which pants to alight on some place of rest, and relieve its exhausted wing. We soon lose ourselves when we attempt to traverse the intricate and dazzling paths of the starry heavens. Our most vigorous powers of realization quickly fail us, and we are glad to summon to our aid the resources of mathematical analysis, which, when the unsupported intellect begins to reel, conduct it in safety along the dizzy heights of abstract speculation. In geological researches, on the contrary, we tread the earth, and seem to gather strength, like Anteus, as we embrace our ancient mother. The noblest objects of nature, her most striking and beautiful phenomena, display themselves to the geologist. Her glorious and exciting panorama presents to the enraptured eye of the geologist the stern alpine height, whose venerable head is wrapped in perpetual snows; the life-like river, which now madly rushes through a narrow gorge, now calmly winds through low alluvial plains, until its waters mingle with those of the eternal ocean; the profound ravine, the waving forest, the desolate cliff, the fruitful field, the dreadful glacier, the thundering waterfall, the earthquake and the deluge, the volcano and the avalanche. The scale traversed by the facts included in geology is immense. The same agency which is now busied in rounding a pebble, once exerted all its powers in the production of a continent. One unbroken chain of causation extends through both space and time, stretches from the lowest depths of the ocean to the highest point of the cloud-capt mountain, binds together periods the most remote, and attaches "the great globe" to the throne of the infinite and eternal God.

"Præsentio rem conspicimus Deum,  
Per invias rupes, fera per juga,  
Clivosque præruptos, sonantes  
Inter aquas, nemorumque noctem."

The work whose title stands at the head of our article having passed through six editions, we feel ourselves to be exempted from the necessity of submitting it to a formal review; and we shall content ourselves with drawing from its copious resources for the entertainment and instruction of our readers. Its professed object is to explain the former changes of the earth's surface by reference to causes now in operation. We shall not, however, enter upon the

consideration of Mr. Lyell's arguments under this head, but will rapidly survey, under his guidance, the general history of this fascinating science, from the period when all philosophy was included in "the wisdom of the Egyptians," down to our own day.

Fifty years ago the science of geology was comparatively unknown; and yet it is a remarkable fact, that the ancients were acquainted with the immense antiquity of the earth, and with the successive destructions and renovations of its surface.

"The earliest doctrines of the Indian and Egyptian schools of philosophy agreed in ascribing the first creation of the world to an omnipotent and infinite Being. They concurred also in representing this Being, who had existed from all eternity, as having repeatedly destroyed and reproduced the world and all its inhabitants."—Vol. i. p. 6.

We find this doctrine in the Institutes of Menù, the sacred volume of the Hindoos, which, according to Sir William Jones, could not have been compiled less than eight hundred and eighty years before Christ. Even at that early period philosophers had begun to observe the traces, so deeply engraven upon the face of nature, of those alternate periods of violence and repose which are now recognised in every sound geological theory. "There are creations and destructions of worlds innumerable; the Being, supremely exalted, performs all this with as much ease as if in sport, again and again, for the sake of conferring happiness."\*

In the Hymns of Orpheus, which derived many of their tenets from the sages who taught on the banks of the Nile, a definite period is assigned, as in the Indian systems, to the duration of each successive world. According to one of these hymns, as we learn from Plutarch, the period of the *Annus Magnus*,—or cycle composed of the time occupied by the revolutions of the sun, moon, and planets, from some given point of conjunction, round to the same point again,—was 120,000 years.

"We learn, particularly from the Timæus of Plato, that the Egyptians believed the world to be subject to occasional conflagrations and deluges, whereby the gods arrested the career of human wickedness, and purified the earth from guilt. After each regeneration mankind were in a state of virtue and happiness, from which they gradually degenerated again into vice and immorality. From this Egyptian doctrine the poets derived the fable of the decline from the golden to the iron age. The sect of Stoics adopted most fully the system of catastrophes destined at certain intervals to destroy the world. These, they taught, were of two kinds—the Cataclysm, or destruction by deluge, which sweeps away the whole human race, and annihilates all the animal and vegetable productions of nature; and the Ecpyrosis, or conflagration, which dissolves the globe itself. From the Egyptians also they derived the doctrine of the gradual debasement of man from a state of innocence. Towards the termination of each era the gods could no longer bear with the wickedness of men, and a shock of the elements, or a deluge, overwhelmed them; after which calamity, Astrea again descended on the earth to renew the golden age."—Vol. i. p. 13.

\* Institutes of Hindoo Law, or the Ordinances of Menù, from the Sanscrit, translated by Sir William Jones, 1796.

We must here interrupt the course of our historical sketch for the purpose of offering a brief comment on the above passage, with regard to a subject of too much importance to be passed over silently, although nothing is further from our intention than to enter into the painful controversies, in connexion with this subject, which have been engendered by the imperfection of men's knowledge, and the infirmities of their tempers, to the hindrance of science, and the scandal of religion. We observe, with sincere regret, a disposition on the part of Mr. Lyell to ignore the book of Genesis. As for Mosaical cosmogonies, scriptural geologies, and all the other fanciful, impertinent, and irreverent speculations of the schools of Whiston, Burnett, Hutchinson, *et id genus omne*, we leave them to the contempt they deserve. Neither religion nor science have been benefited by these unbecoming attempts to foist a mass of crude *private* interpretations upon Holy Scripture. But surely the book of Genesis, which is the portion of Holy Scripture that just now more immediately concerns us, loses nothing of its interest or its value as an ancient historical document, through the circumstance of its being also an *inspired* document. Unless Mr. Lyell is prepared to disprove, or to throw reasonable doubt upon its authenticity, genuineness, or veracity,—and we do not think he is either competent or desirous to do any thing of the kind,—he is bound, simply in his capacity of an historian of science, to assign its due place to that information on the subject he is treating of, which is derived from one of the writings of Moses, as much as to information derived from the Hymns of Orpheus, the *Timæus* of Plato, or the *Institutes* of Menù. But to return.

The doctrines of the Egyptian sages became generally disseminated through the civilized world by means of those inquirers who visited the banks of the Nile; and among these Pythagoras holds a distinguished place. We are indebted to Ovid for a view of the cosmogonical theories of the philosopher of Samos. Mr. Lyell has given a translation of those celebrated passages in the *Metamorphoses* which exhibit the Pythagorean doctrines, but it is too long for extraction. The resemblance of the doctrines contained in these passages to some of the most approved doctrines of modern geology is so striking, that it is hardly to be wondered at that persons imperfectly acquainted with the real nature of scientific discovery and inductive reasoning, have regarded these poetic veins in the mines of ancient learning as rich in physical philosophy. But we must refuse to class together the lively speculations of the ancient Grecian schools, and the patient inductions of the modern geologist. If it be true, in any subject, that he only discovers who proves, it is true with regard to the science under consideration. A guess, however happy, is nothing more than a happy guess; and is nothing worth until it has been verified. All the natural probabilities of the case are opposed to the idea that Pythagoras or Ovid were acquainted with those truths which the painful labours of the powerful philosophy of recent periods have only just begun to realize.

In the assertions under review, fable and truth are so intimately blended, that we cannot but believe that they presented themselves to the minds of those who held them as an homogeneous whole; that is, that the portions which have since been verified were to their minds as conjectural as those which are now rejected as fabulous. The various Hindoo, Egyptian, and Grecian theories respecting the creations and destructions of worlds without number, alternating throughout cycles of almost immeasurable duration, do not rise to a higher rank than that of mythological fictions. They are fanciful dreams, which have made their escape through the shining, but delusive, "gate of ivory."\*

Aristotle appears to have held the same doctrine as Pythagoras respecting the conversion of sea into land, and of land into sea; the excavation of valleys by rivers and floods; the growth of deltas, and the effects of earthquakes and volcanoes in convulsing and elevating the dry land.

"When we consider the acquaintance displayed by Aristotle, in his various works, with the destroying and renovating powers of nature, the introductory and concluding passages of the twelfth chapter of his 'Meteorics' are certainly very remarkable. In the first sentence he says, 'The distribution of land and sea in particular regions does not endure throughout all time, but it becomes sea in those parts where it was land, and again it becomes land where it was sea; and there is reason for thinking that these changes take place according to a certain system, and within a certain period.' The concluding observation is as follows:—'As time never fails, and the universe is eternal, neither the Tanais nor the Nile can have flowed for ever. The places where they rise were once dry, and there is a limit to their operations; but there is none to time. So also of all other rivers; they spring up, and they perish; and the sea also continually deserts some lands and invades others. The same tracts, therefore, of the earth are not, some always sea, and others always continents; but every thing changes in the course of time.'—Vol. i. p. 22.

In the theory of Strabo,—who enters largely, in the second book of his Geography, into the opinions of Eratosthenes and other Greeks, on one of the most difficult problems in geology, namely, by what causes marine shells came to be so plentifully buried in the earth at such great elevations, and at such distances from the sea,—Mr. Lyell finds one that remarkably accords with his own; which looks to TIME, rather than to FORCE, as the agent which has brought about the present condition of the surface and crust of the earth. "It is proper," observes this early geographer,† "to derive our explanations from things which are obvious, and, in some measure, of daily occurrence, such as deluges, earthquakes, and volcanic eruptions (*ἀναφυσήματα*), and sudden swellings of the land beneath the sea."

After the decline of the Roman empire, the dormant and languishing physical sciences first gave signs of returning life and vigour among the Saracens, about the middle of the eighth century of the christian era; but, unhappily, almost all the works of the early

\* Virg. *Æn.* vi. *fn.*

† Strabo, *Geog.* Edit. Almelov. Amat. 1707, lib. i. p. 93.

Arabian writers are lost. A fragment by Avicenna, however, remains; and, in a treatise on the formation and classification of minerals, he has offered some remarkable observations on the cause of mountains.

"A manuscript work, entitled the 'Wonders of Nature,' is preserved in the Royal Library at Paris, by an Arabian writer, Mohammed Kazwini, who flourished in the seventh century of the Hejira, or at the close of the thirteenth century of our era. Besides several curious remarks on aerolites, earthquakes, and the successive changes of position which the land and sea have undergone, we meet with the following beautiful passage, which is given as the narrative of Kidhz, an allegorical personage:—'I passed one day by a very ancient and wonderfully-populous city, and I asked one of its inhabitants how long it had been founded.' 'It is indeed a mighty city,' replied he; 'we know not how long it has existed; and our ancestors were on this subject as ignorant as ourselves.' Five centuries afterwards, as I passed by the same place, I could not perceive the slightest vestige of the city. I demanded of a peasant, who was gathering herbs upon its former site, how long it had been destroyed. 'In sooth, a strange question!' replied he; 'the ground here has never been different from what you now behold it.' 'Was there not of old,' said I, 'a splendid city here?' 'Never,' answered he, 'so far as we have seen, and never did our fathers speak to us of any such.' On my return there, five hundred years afterwards, I found the sea in the same place, and on its shores were a party of fishermen, of whom I inquired how long the land had been covered by the waters. 'Is this a question,' said they, 'for a man like you? This spot has always been what it is now.' I again returned, five hundred years afterwards, and the sea had disappeared. I inquired of a man who stood alone upon the spot, how long ago this change had taken place, and he gave me the same answer as I had received before. Lastly, on coming back again, after an equal lapse of time, I found there a flourishing city, more populous and more rich in beautiful buildings than the city I had seen the first time; and when I would fain have informed myself concerning its origin, the inhabitants answered me, 'Its rise is lost in remote antiquity; we are ignorant how long it has existed; and our fathers were on this subject as ignorant as ourselves.'"—Vol. i. pp. 32, 33.

It was not until the commencement of the sixteenth century that the spirit of geological inquiry sprang up in Christendom. About this time a very animated controversy arose in Italy, as to the nature and origin of marine shells, and other organized fossils.

"The celebrated painter, Leonardo da Vinci, who in his youth had planned and executed some navigable canals in the north of Italy, was one of the first who applied sound reasoning to these subjects. The mud of rivers, he said, had covered and penetrated into the interior of fossil shells at a time when these were still at the bottom of the sea, near the coast. 'They tell us that these shells were formed in the hills, by the influence of the stars; but I ask, where in the hills are the stars now forming shells of distinct ages and species? and how can the stars explain the origin of gravel, occurring at different heights, and composed of pebbles rounded as if by the motion of running water; or in what manner can such a cause account for the petrification in the same places of various leaves, sea-weeds, and marine crabs?'"—Vol. i. p. 34.

Similar enlightened views were held by Fracastoro, who maintained that fossil shells had all belonged to living animals, which had formerly lived and multiplied in the places where their exuvæ have been found in modern times; and exposed the absurdity of having

recourse to a certain "plastic force," to which imaginary agent it was the fashion at that time to attribute the power of moulding inorganic substances into organic forms. But, on the other hand, there were not wanting those who denied the organic nature of these fossils. Andrea Mattioli, for instance, an eminent botanist, and the illustrator of Dioscorides, embraced the notion of Agricola, a skilful German miner, that a certain *materia pinguis*, or "fatty matter," set into fermentation by heat, gave birth to fossil organic shapes. Falloppio of Padua attributed these results to "the tumultuous movements of terrestrial exhalations;" Mercati, to "the influence of the heavenly bodies;" while Olivi of Cremona was satisfied with considering them as mere *lusus naturæ*. The sounder doctrines were, however, destined to prevail; and accordingly we find a return to the principles held by Leonardo da Vinci, Cardano, Cesalpino, and Majoli, in the writings, among others, of Steno, a Dane, who published a remarkable work, in 1669, under the quaint title of *De Solido intra Solidum naturaliter contento*. Inferior to Steno, but in advance of his age, Hooke, in his Discourse on Earthquakes, put forth philosophical views in regard to the causes of former changes in the organic and inorganic kingdoms of nature. "However trivial a thing," says Hooke, "a rotten shell may appear to some, yet these monuments of nature are more certain tokens of antiquity than coins or medals; since the best of those may be counterfeited, or made by art and design, as may also books, manuscripts, and inscriptions; as all the learned are now sufficiently satisfied has often been actually practised; . . . . . and though it must be granted that it is very difficult to read them (the records of nature), and to raise a chronology out of them, and to state the intervals of the time wherein such or such catastrophes and mutations have happened, yet it is not impossible."\* Hooke's principal object was to account for the existence of shells on the Alps, Apennines, and Pyrenees, and in the interior of continents generally. These and other geological facts might, he said, have been brought about by earthquakes, "which have turned plains into mountains, and mountains into plains; seas into land, and land into seas; made rivers where there were none before, and swallowed up others that formerly were; . . . and which, since the creation of the world, have wrought many great changes on the superficial parts of the earth, and have been the instruments of placing shells, bones, plants, fishes, and the like, in those places where, with much astonishment, we find them."†

"This doctrine," observes Mr. Lyell, "had been laid down in terms almost equally explicit by Strabo, to explain the occurrence of fossil shells in the interior of continents, and to that geographer, and other writers of antiquity, Hooke frequently refers; but the revival and development of the system was an important step in the progress of modern science."—Vol. i. p. 51.

Ray was a contemporary of Hooke; and was one of the first

\* Posth. Works, Lecture, Feb. 29, 1688. † Posth. Works, p. 312.

English writers who dwelt upon the encroachment of the sea upon its shores. Woodward was also one of Hooke's contemporaries: he examined many parts of the British strata with minute attention; and his systematic collection of geological specimens, bequeathed by him to the University of Cambridge, shows how far he had advanced in ascertaining the order of superposition. He also deserves honourable mention as the founder of that professorship, which is now adorned by the genius and attainments of Mr. Sedgwick. About this time, the cosmogonical speculations of Burnett, Whiston, and Hutchinson, were published: but they are unworthy of any detailed consideration. Meanwhile the Italian geologists continued to enrich their favourite science with numerous original observations. Mr. Lyell has given a rapid sketch of the researches of Vallisneri, Moro, Generelli, Marsilli, and Donati; extending from 1721 to 1750. This sketch is too concise to admit of further condensation, yet too long to be extracted entire; nor would it be of sufficient interest to the general reader. For the same reason, we pass over Mr. Lyell's equally concise view of the contributions to geology made by Targioni in 1751; Lehman in 1756; Gesner in 1758; our own countryman, Michell, Woodwardian Professor of Mineralogy at Cambridge, in 1760; Raspe in 1763; and various Italian naturalists, down to the end of the eighteenth century. We now arrive at the name of Werner, the celebrated professor of mineralogy at Freyberg. Mr. Lyell has given an interesting sketch of his labours.

"Werner was named, in 1775, professor of mineralogy in the 'School of Mines,' at Freyberg, in Saxony. He directed his attention not merely to the composition and external characters of minerals, but also to what he termed 'geognosy,' or the natural position of minerals in particular rocks, together with the grouping of those rocks, their geographical distribution, and various relations. The phenomena observed in the structure of the globe had hitherto served for little else than to furnish interesting topics for philosophical discussion; but when Werner pointed out their application to the practical purposes of mining, they were instantly regarded by a large class of men as an essential part of their professional education, and from that time the science was cultivated in Europe more ardently and systematically. Werner's mind was at once imaginative and richly stored with miscellaneous knowledge. He associated every thing with his favourite science, and in his excursive lectures he pointed out all the economical uses of minerals, and their application to medicine: the influence of the mineral composition of rocks upon the soil, and of the soil upon the resources, wealth, and civilization of man. The vast sandy plains of Tartary and Africa, he would say, retained their inhabitants in the shape of wandering shepherds; the granitic mountains and the low calcareous and alluvial plains gave rise to different manners, degrees of wealth, and intelligence. The history even of languages, the migrations of tribes, had been determined by the direction of particular strata. The qualities of certain stones used in building would lead him to descant on the architecture of different ages and nations; and the physical geography of a country frequently invited him to treat of military tactics. The charm of his manner and his eloquence kindled enthusiasm in the minds of his pupils; and many, who had attended at first only to acquire a slight knowledge of mineralogy, when they had once heard him, devoted themselves to it as the business of their lives. In a few years, a small school of mines, before unheard of in Europe, was raised to the rank of a

great university; and men already distinguished in science studied the German language, and came from the most distant countries to hear the great oracle of geology. . . .

"The principal merit of Werner's system of instruction consisted in steadily directing the attention of his scholars to the constant relations of superposition of certain mineral groups; but he had been anticipated in the discovery of this general law, by several geologists in Italy and elsewhere; and his leading divisions of the secondary strata, were, at the same time, and independently, made the basis of an arrangement of the British strata by our countryman, William Smith."—Vol. i. pp. 82—86.

Werner's distinguishing theory, as we need hardly inform our readers, was that of the chemical precipitation of universal formations from an *aqueous menstruum*, or "chaotic fluid:" which theory he pushed to such extreme lengths as to deny the existence of volcanoes in the primeval ages of the world, and to refer the origin even of such rocks as basalt and pumice (to which his followers, in the excess of their zeal, added obsidian) to the agency of *water*. This theory was a retrograde step in the great geological movement, inasmuch as the *igneous* origin of the ancient trap-rocks had been taught in Europe for twenty years before the rise of the mineralogical school at Freyberg.

"So early as 1768, before Werner had commenced his mineralogical studies, Raspe had truly characterised the basalts of Hesse as of igneous origin. Arduino had pointed out numerous varieties of trap-rock in the Vicentin as analogous to volcanic products, and as distinctly referable to ancient submarine eruptions. Desmarest had, in company with Fortis, examined the Vicentin in 1766, and confirmed Arduino's views. In 1772, Banks, Solander, and Troil, compared the columnar basalt of Hecla with that of the Hebrides. Collini, in 1774, recognised the true nature of the igneous rocks on the Rhine, between Andernach and Bonn. In 1775, Guettard visited the Vivarais, and established the relation of basaltic currents to lavas. Lastly, in 1779, Faujas published his description of the volcanoes of the Vivarais and Velay, and showed how the streams of basalt had poured out from craters which still remain in a perfect state.

"When sound opinions had thus for twenty years prevailed in Europe concerning the true nature of the ancient trap-rocks, Werner, by his simple dictum, caused a retrograde movement, and not only overturned the true theory, but substituted for it one of the most unphilosophical that can well be imagined. The continued ascendancy of his dogmas on this subject was the more astonishing, because a variety of new and striking facts were daily accumulated in favour of the correct opinions previously entertained. Desmarest, after a careful examination of Auvergne, pointed out, first, the most recent volcanoes which had their craters still entire, and their streams of lava conforming to the level of the present river-courses. He then showed that there were others of an intermediate epoch, whose craters were nearly effaced, and whose lavas were less intimately connected with the present valleys; and lastly, that there were volcanic rocks, still more ancient, without any discernible craters or scoræ, and bearing the closest analogy to rocks in other parts of Europe, the igneous origin of which was denied by the school of Freyberg."—Vol. i. pp. 86—88.

A furious controversy now arose on the continent between the Neptunists and Vulcanists. It soon spread to our own country, and Hutton entered the field as the champion of the second of these rival factions. "Hot" and "Moist," two "champions fierce," led on

their hosts from the heights of Edinburgh and the mines of Freyberg. "The ruins of an older world," said Hutton, "are visible in the present structure of our planet; and the strata which now compose our continents have been once beneath the sea, and were formed out of the waste of pre-existing continents. The same forces are still destroying, by chemical decomposition or mechanical violence, even the hardest rocks, and transporting the materials to the sea, where they are spread out, and form strata analogous to those of more ancient date. Although loosely deposited along the bottom of the ocean, they become afterwards altered and consolidated by volcanic heat, and then heaved up, fractured, and contorted."

"The absence of stratification in granite, and its analogy, in mineral character, to rocks which he deemed of igneous origin, led Hutton to conclude that granite also must have been formed from matter in fusion; and this inference he felt could not be fully confirmed, unless he discovered at the contact of granite and other strata a repetition of the phenomena exhibited so constantly by the trap-rocks. Resolved to try his theory by this test, he went to the Grampians, and surveyed the line of junction of the granite and superincumbent stratified masses, until he found in Glen Tilt, in 1785, the most clear and unequivocal proofs in support of his views. Veins of red granite are there seen branching out from the principal mass, and traversing the black micaceous schist and primary limestone. The intersected stratified rocks are so distinct in colour and appearance as to render the example in that locality most striking, and the alteration of the limestone in contact was very analogous to that produced by trap veins on calcareous strata. This verification of his system filled him with delight, and called forth such marks of joy and exultation, that the guides who accompanied him, says his biographer, Playfair, were convinced that he must have discovered a vein of silver or gold."—Vol. i. p. 92.

While the scientific world was agitated and engrossed by the contests between the devoted partisans of the rival schools of Freyberg and Edinburgh, a single individual, armed neither with wealth nor station, was unostentatiously and successfully prosecuting researches which have since gained for him the honourable and just designation of "the father of English geology."

"Mr. William Smith, an English surveyor, published his 'Tabular View of the British Strata,' in 1790; wherein he proposed a classification of the secondary formations in the west of England. Although he had not communicated with Werner, it appeared, by this work, that he had arrived at the same views respecting the laws of superposition of stratified rocks; that he was aware that the order of succession of different groups was never inverted; and that they might be identified at very distant points by their peculiar organized fossils.

"From the time of the appearance of the 'Tabular View,' the author laboured to construct a geological map of the whole of England; and, with the greatest disinterestedness of mind, communicated the results of his investigations to all who desired information, giving such publicity to his original views, as to enable his contemporaries almost to compete with him in the race. The execution of his map was completed in 1815, and remains a lasting monument of original talent and extraordinary perseverance: for he had explored the whole country, on foot, without the guidance of previous observers, or the aid of fellow-labourers, and had succeeded in throwing into natural divisions the whole complicated series of British rocks. D'Aubuisson, a distinguished pupil of Werner, paid a just tribute of

praise to this remarkable performance, observing, that 'what many celebrated mineralogists had only accomplished for a small part of Germany, in the course of half a century, had been effected by a single individual for the whole of England.'—Vol. i. pp. 103, 104.

The Geological Society of London, which was founded in 1807, contributed largely to the carrying on of the great work which Mr. Smith had commenced. Men of science were beginning to weary of contests at once so bitter and so barren, as those which had been maintained between the Neptunists and Vulcanists; and there was a general disposition to suspend all attempts to form so-called "theories of the earth." It was acknowledged that data were wanting; and it became a favourite maxim among the influential members of the Geological Society, that the time was not yet come for any general theory upon the subject. The professed object of the Society was, accordingly, to multiply and record observations which should furnish materials for future generalizations. This object it has steadily and successfully pursued; and the prospects of geology are, in consequence, of the most encouraging kind. Geology may be considered to have now entered upon the third stage of its course. The first stage was that to which it was advanced by the labours of Werner; for although valuable contributions to the nascent science were made by those Italian naturalists of whom we have spoken above, yet their discoveries do not possess sufficient unity to entitle them to be regarded as forming a distinct and positive step in scientific geology. Germany, accordingly, must be held to have the honour of giving shape and life to geological research; which, again, owes its advancement to its second stage to England. The classification of the secondary formations, each marked by its peculiar fossils, was the main characteristic of this stage. The foundation of the third stage, which is that relating to tertiary formations, was laid in France, by the splendid work of Cuvier and Brongniart, published in 1808, "On the Mineral Geography and Organic Remains of the Neighbourhood of Paris." The labours of Cuvier in comparative osteology, and of Lamarck in recent and fossil shells, have contributed greatly to the advancement of this last stage.

The great and increasing importance of the natural history of organic remains is the characteristic feature of the progress and condition of geology during the nineteenth century. This branch of physical knowledge has already become an instrument of great utility in geological classification, and daily furnishes the geologist with new data for grand and enlarged views respecting the former changes of the earth.

"When we compare the result of observations in the last forty years with those of the three preceding centuries, we cannot but look forward with the most sanguine expectations to the degree of excellence to which geology may be carried, even by the labours of the present generation. Never, perhaps, did any science, with the exception of astronomy, unfold, in an equally brief period, so many novel and unexpected truths, and overturn so many preconceived opinions. The senses had for ages declared the

earth to be at rest, until the astronomer taught that it was carried through space with inconceivable rapidity. In like manner was the surface of this planet regarded as having remained unaltered since its creation, until the geologist proved that it had been the theatre of reiterated change, and was still the subject of slow but never-ending fluctuations. The discovery of other systems in the boundless regions of space was the triumph of astronomy: to trace the same system through various transformations—to behold it, at successive eras, adorned with different hills and valleys, lakes and seas, and peopled with new inhabitants, was the delightful meed of geological research. By the geometer were measured the regions of space, and the relative distances of the heavenly bodies; by the geologist, myriads of ages were reckoned, not by arithmetical computation, but by a train of physical events—a succession of phenomena in the animate and inanimate worlds—signs which convey to our minds more definite ideas than figures can do of the immensity of time.”—Vol. i. pp. 108, 109.

Here Mr. Lyell closes his history of geological inquiry; and here, accordingly, we close ours. But the science itself still remains untouched. It is not improbable, therefore, that we shall take an early opportunity of exhibiting to our readers some of the treasures and wonders that are stored up in its vast museum.

---

*History of Scotland.* By PATRICK FRASER TYTLER, Esq.  
Vol. V. from 1497 to 1546. Edinburgh: W. Tait, 1841.

IN this volume of the new edition of his voluminous History of Scotland, the able and accurate historian treats of the events of the reign of the chivalric James IV., from the departure of the imposter Warbeck from the Scottish court to its close on the field of Flodden; of the troubles during the minority and reign of James's hardly less romantic and ill-fated son; and of the intrigues of the French and English factions during the minority of Mary, under the regencies of Beaton and Arran. The cotemporary events in the religious politics of England and Germany during the reign of James V. and the childhood of the queen, naturally lead us to the consideration of the state of religious feeling in Scotland during the same periods.

The reformation in Scotland has many epochs; the murder of Beaton in 1546 forms one; the year 1560 presents another, when the reforming party, at that time a clear majority, petitioned the estates for relief against persecution, until the disputes in point should be settled by a *lawful general council*. The sanction of the reformed confession of faith, the abolition of the spiritual courts, and the proscription of the office of the mass, which was thus obtained from the majority of the convention of the estates, is the first step in the nationality of the Church in Scotland. The accession of the four bishops to the views of the reformers, and the silence or flight of the rest of the prelates, whereby those four were made a majority, is another important period. The era of the actual nationality of

the Scots Church in 1572 is another epoch in that reformation, which cannot be considered to have been completed until, in the reign of James I., the Scotch bishops elect received from the English Church that apostolical commission which was necessary to the completion of their disorganized Church. That the Church in Scotland had forfeited her character of a Church of Christ, by her conduct during these periods, we do not mean to assert: though it cannot be concealed that her disorganized state, and the awful prevalence of schismatic principles in her communion, rendered the consecration of 1612 advisable, if not absolutely necessary.\*

The period we would now speak of is that antecedent to the year 1560;—the period of the progress of the opinions of the foreign reformers, not only without the sanction, but against the commands of the Church; the period of the assertion of Protestantism, by some few of the clergy, in despite of the injunctions and punishments issued against them by the Church; the time when many of the nobles,—some for the sake of political power, some for the sake of the Church property which they hoped to gain for themselves,—openly professed the reformed opinions; and when such of the laity as deemed the intervention of human authority unnecessary for authoritative preaching, witnessed, by their sermons and their writings, against the immoralities of the clergy and the corruptions of the faith, and endeavoured to remedy the defect by destroying the use with the abuse. The Church, on the other hand, strong in her own position,—and politically strong as the master-spirit of that popular faction whose watchwords were “Independence,” “Hatred to England,” “Love to France,”—preferred to award the dungeon and the stake to her opponents, rather than to commune with her own self, and of her own hand cast out the corruptions that had crept in. It was with such feelings and on such principles as these, that the youthful abbot of Ferne and the schoolmaster of Montrose went readily and willingly to their deaths; that the lords of Cassilis, Glencairn, and Maxwell, and the lairds of Brunston and Grange, openly professed the new doctrines, and protected their preachers by force of arms, whilst, as the paid servants of England, they plotted for the destruction of their fatherland; and that the proud prelate, and his nephew and successor, the wily intriguer and licentious cardinal of St. Andrew’s, sent Hamilton, Kennedy, Keillor and Wishart to the stake.

Towards the latter part of the minority of James V., when the daily feuds of the English and French factions (then in their infancy, when compared with their progress during the minority of Mary) permitted and encouraged a general spirit of insubordination to all authority, the opinions of the foreign reformers began to find favour with many, especially with that party who sided with England against

\* That the Scottish Church was considered a true Church by ours, see the form of prayer for the Holy Catholic Church, in the Canons of 1605, and Palmer, Church of Christ, vol. i. 571.

the clergy and the French influence. By degrees, books of Luther's—some of his treatises against the corruptions of the papacy—began to find their way into Scotland, and to have their influence on the minds of the educated. It was one of these treatises which induced the young and enthusiastic Hamilton, the youthful abbot of Ferne, so far to admit the principles of the reformers as to fear to face the ecclesiastical council which summoned him to answer for his opinions. He fled to the continent, where the friendship of Luther and Melancthon, and the learned scholarship of Lambert, the head of the University of Marburg, confirmed the opinions of the fugitive abbot.

"No sooner," says Mr. Tytler, "did a full conviction of the errors of the Church of Rome take possession of his mind, than a change seemed to be wrought in his character; he that before had been sceptical and timid, became courageous almost to rashness; and, resisting the tears and entreaties of his affectionate master, declared his resolution of returning to Scotland, and preaching the faith in his native country. He embarked, arrived in 1527 at St. Andrew's, publicly addressed the people, and, after a brief and zealous career, was arrested by the ecclesiastical arm and thrown into prison. His youth, (he was then only twenty-eight,) his talents, his amiable and gentle manners, interested all in his favour, and many attempts were made to induce him to retract his opinions, or at least to cease to disturb the tranquillity of the Church by their promulgation to the people. But all was in vain; he considered this tranquillity not the stillness of peace, but the sleep of ignorance; he defended his doctrines with such earnestness and acquaintance with Scripture, that Aless, a Catholic priest, who had visited him in his cell with a desire to shake his resolution, became himself a convert to the captive, and he was at last condemned as an obstinate heretic, and led to the stake. On the scaffold he turned affectionately to his servant, who had long attended him, and taking off his gown, coat, and cap, bade him receive all the worldly goods now left him to bestow, and with them the example of his death. 'What I am about to suffer, my dear friend,' said he, 'appears fearful and bitter to the flesh; but, remember, it is the entrance to everlasting life, which none shall possess who deny their Lord.' In the midst of his torments, which, from the awkwardness of the executioner, were protracted and excruciating, he ceased not to exhort those who stood near, exhibiting a meekness and unaffected courage which made a deep impression. Lifting up his eyes to heaven, he exclaimed, 'How long, O God, shall darkness cover this kingdom? How long wilt thou suffer this tyranny of men?' And when death at last came to his relief, he expired with these blessed words on his lips, 'Lord Jesus, receive my spirit.'"—Vol. v. pp. 177-8.

Thus died the first Protestant martyr in Scotland; the cruel circumstances of whose death, while they for a time threw a cloud over the opinions for which he had been sacrificed, eventually tended to strengthen the party for whose intimidation and discomfiture the tragedy had been enacted. The small tract which Hamilton has left, in which he professes to give his opinions, and which is to be found in Foxe, authorizes us in classing him with the Protestants of Germany, and not with the reformers of our own country.

The troublous times that succeeded the temporary reconciliation of Beaton and Angus, and the events consequent on the sudden assumption of the sovereign power by the young king in 1528, so fully engrossed the attention of the leading authorities of the Govern-

ment, both in Church and State, as greatly to permit and encourage the spread of the new opinions. For six years, the new religion was allowed to go on spreading wider and wider over the country, without any interference from the ecclesiastical power. And until the year 1534 James, though staunch to the Roman faith, and firm in refusing the proffered friendship of his uncle, was unable to do more than express his sorrow at the double divorce of Catherine and the See of Rome, and his own determination to support, at all hazards, the religion of his fathers, and resist the opponents of the Church. This resolution he soon after fulfilled, by instituting an ecclesiastical court at Holyrood, over which Hay, bishop of Ross, presided; and at whose meetings he himself, in judicial robes, took his seat on the bench, and added to the solemnity of the tribunal. Before this tribunal many were summoned to answer as to their opinions: some publicly abjured; others, amongst whom were the brother and sister of Patrick Hamilton, fled from the country; whilst two alone, David Straiton, brother of the Baron of Laurieston, and Norman Gourlay, a priest, appeared to the summons, and defended their opinions. Among those who fled were Aless, the canon of St. Andrew's, who had been influenced by Hamilton; and John Macbee, the favourite of Christiern of Denmark, who returned in after years as active instruments in the Reformation.

"Straiton," says our historian, "had engaged in a quarrel with the Bishop of Moray on the subject of his tithes; and, in a fit of indignation, had commanded his servants, when challenged by the collectors, to throw every tenth fish they caught into the sea, bidding them seek the tax where he found the stock. From these violent courses he had softened down into a more quiet inquiry into the grounds of the right claimed by churchmen; and frequenting much the company of Erskine of Dun, one of the earliest and most eminent of the reformers, became at length a sincere convert to their opinions. It is related that, listening to the Scriptures, which were read to him by the laird of Laurieston, he came upon that passage in which our Saviour declares that he will deny before his Father and the holy angels any one who hath denied him before men; on which he was greatly moved, and, falling down on his knees, implored God that, although he had been a great sinner, he would never permit him, from fear of any bodily torment, to deny him or his truth. And the trial soon came, and was most courageously encountered. Death, in one of its most terrible forms, was before him; he was earnestly exhorted to escape by abjuring his belief; but he steadily refused to purchase his pardon by retracting a single tenet, and encouraged his fellow-sufferer, Gourlay, in the same resolution. Both were burnt on the 27th of August, 1534."—Vol. v. pp. 206-7.

An act of robbery and insult was David Straiton's first step towards Protestantism; and yet he died with as much firmness of soul and sincerity of mind as the self-denying and humble-minded Abbot of Ferne. With these executions the court of Holyrood were satisfied, and Henry once more attempted to bribe his nephew into supporting his views, and establishing the Reformation in Scotland. But, although Barlow and Lord William Howard offered the hand of the Princess Mary, foreign possessions, and the glory of a continental war,—and attempted to open the eyes of the king, accord-

ing to their instructions, to the crimes of the Roman hierarchy,—the keenness of Barlow and the haughtiness of Lord William failed in the management of their negotiation. The conference at York and at Calais was excused, the hand of the princess courteously declined, and, whilst James sent back by the hands of the ambassadors the "Treatise on the Doctrine of a Christian Man," his embassy departed to France for the purpose of concluding a matrimonial alliance with that crown.

Clement's successor in the papal chair, rightly deeming that England was lost to him, at least during the life of Henry,—and no doubt aware that it wanted but the adhesion of James to the new doctrines to cause the Scottish nation to cast off the allegiance of Rome,—left the executioner of Fisher and Moore to his own courses, and turned his attention to James and his people, if that he might preserve the spiritual allegiance of his yet remaining children in Britain. To Campegio the delicate mission of securing the attachment of James was wisely entrusted.

"To James," says Mr. Tytler, "Campegio addressed an exposition of the scandalous conduct of the English king, in making his religious scruples and his separation from the Church of Rome a cloak for the gratification of his lust and ambition; he drew a flattering contrast between the tyranny and hypocrisy which had guided his conduct, and the attachment of his youthful nephew of Scotland to the holy see, addressing him by that title of Defender of the Faith, which had been unworthily bestowed on its worst enemy; and he laid at his feet a cap and sword which had been consecrated by the pope upon the anniversary of the Nativity. We are to measure the effects of such gifts by the feelings of the times, and there can be little doubt that their influence was considerable; but a permission from his holiness to levy an additional contribution on his clergy was, in the present distressed state of the royal finances, not the least efficacious of his arguments."—Vol. v. pp. 209-10.

With this last dictum we do entirely disagree, firmly persuaded that there is no trait in the character of the chivalric and enthusiastic James to warrant such a deduction; in order to arrive at which, it is necessary entirely to forget the conduct of the youthful king at the ecclesiastical council of Holyrood, his rejection of the offers of his uncle of England, and the alliance which his ambassadors were then endeavouring to negotiate for their sovereign at the court of France, in despite of the machinations of Henry with Sir Adam Otterbourn, the ambassador of James.

Henry, baffled in his attempts on the king himself, turned his attention to those factious nobles of the clan of Douglas whom the stern commands of James had exiled from Scotland; leagued with them and their adherents in Scotland, he hoped to effect by revolution and rebellion that which the firmness of James prevented his doing by open measures. The successive marriages of the young king had bound him more firmly than ever to the French party and the cause of Rome, and Henry felt that he must strive by every measure to prevent the dreaded alliance of the emperor, Francis, and James, against the common enemy of the papacy. But a great opponent

had now risen at the court of James, neither to be swayed by the threats nor the bribes of Henry. Beaton, the famous cardinal, had succeeded his uncle in the primacy of St. Andrew's, and in the influence he had exercised over the affairs of Scotland. His hatred to the new doctrines he had already proved by the burning of Keillor, Forret, Kennedy, and Russell; his hatred to Henry had long been established. With the hope of evicting the cardinal from the court of James, Sir Ralph Sadler proceeded, in 1539, as ambassador to the king from his uncle of England.

"His" [Sadler's] "instructions directed him to discover, if possible, James's real intentions with regard to the league by the emperor and Francis against England; to ascertain in what manner the monarch was affected towards the reformed opinions, and, by an exposure of the tyranny of the papal power, the scandalous lives of the majority of the clergy, and the enormous wealth which had been engrossed by the Church, to awaken the royal mind to the necessity and *advantage* of a suppression of the monasteries and a rupture with the supreme pontiff. To accomplish this more effectually, the ambassador carried with him certain letters of Cardinal Beaton, addressed to Rome, which had accidentally fallen into Henry's hands, and the contents of which it was expected would awaken the jealousy of his master, and lead to the disgrace of the cardinal. Whilst Sadler was to renew the proposal for a personal conference between the two princes, and to hold out to his ambition the hope of his succession to the crown of England, in the event of the death of Henry's infant and only son, Prince Edward."—Vol. v. pp. 227-8.

The embassy failed as far as the rejection of the Pope and the disgrace of the cardinal was concerned. And James, whilst he declared that nothing should induce him, if his uncle's conduct corresponded to his professions, to join in a league against him, yet steadily refused to follow his example in throwing off the allegiance of the head of the Church, dissolving the monasteries, or abjuring his religion. As for the letters of the cardinal, he smiled as he received those letters which he had seen before they were sent from Scotland; and whilst he admitted the immoralities of his clergy, and swore to enforce a moral reformation among them, he pronounced a merited eulogium on them for their superior knowledge, talents, loyalty to their king and country, and readiness to assist him with their wealth and their abilities. In the parliament which assembled in the March of the following year the power of Beaton and the clergy enabled the king to act up to his resolutions through the medium of legislative enactments against the new doctrines. To argue against the supremacy or infallibility of the pope was rendered a capital offence; the mere suspicion of heretical opinions was a disqualification for office in the state; whilst flight from judicial examination was a confession of heresy in its worst form. Private meeting and religious conventicles were declared illegal, and the revealer of such was highly rewarded; and no good churchman was henceforward to hold converse with any one who had ever held the new views, although he might have recanted and been absolved from his sin. The progress of the iconoclastic spirit of the Protestants is evidenced by the Acts

against the defacing and casting down the images of the Saints; whilst the truth of the charges of licentiousness and immorality against the clergy is equally substantiated by the strong exhortations of the parliament, that all churchmen, both high and low, should reform their lives and conversations, and labour to restore that respect for the services of the Church, which, said the parliament, had of late been lost, through the dishonesty and misrule of the clergy, proceeding from their ignorance in divine and human learning and licentiousness of manners. These proceedings, equally with the cruel executions of such as Hamilton, Straiton, or Kennedy, tended to encourage that very doctrine which it was thus hoped to destroy; so that, notwithstanding the wishes of the king and the labours of the clergy, the new doctrines continued to progress in secret during the life of the king, in no slight degree supported by the dealings of Henry with the Douglas faction and that party of the nobles whom the disastrous rout at the Solway Moss threw into his power.

On the death of the young king, Beaton, unable to contend, for the time, against the intrigues of Henry and the Douglasses, was soon after his dismissal confined in the castle of Blackness, under the charge of Lord Seton.

"The seizure of the cardinal," says Mr. Tytler, "was attended with effects which his opponents had not anticipated. The public services of religion were suspended; the priests refused to administer the sacraments of baptism and burial; the churches were closed; an universal gloom overspread the countenances of the people; and the country presented the melancholy appearance of a land excommunicated for some awful crime. The days, indeed, were passed, when the full terrors of such a state of spiritual proscription could be felt, yet the Catholic party were still strong in Scotland; they loudly exclaimed against their opponents for so daring an act of sacrilege and injustice; and the people began, in some degree, to identify the cause of Beaton with the independence of the country, exclaiming against the Douglasses and the Scottish prisoners as the pensioners of England."—*Vol. v. p. 264.*

Those who may have read the correspondence contained in the Sadler state papers are fully aware how much ground the Catholic party had for their suspicions, and which were greatly increased on the refusal of Arran and his allies the Douglasses to permit the release of the cardinal on the surety of the earls of Huntley, Bothwell, and Moray. In consequence of this refusal, the earls who had rendered themselves as sureties for the cardinal, supported by Argyle and a powerful body of bishops, abbots, barons and landed gentry, assembled at Perth and avowed their determination of resisting Arran the regent, and his friends and the maintainers of the new doctrines. Reid, Bishop of Orkney, as their ambassador, demanded of the regent and his haughty councillors the release of the cardinal, the forbidding the reading of the Testament in the vulgar tongue by the people, the dismissal of the ambassadors to whom had been entrusted the negotiation of a marriage between Mary and Edward of England, and their right of being consulted by the regent in all affairs of importance. Arran knew well that by acceding to the release of Beaton he let loose one powerful in

opposition, and doubtful in friendship, for the temporary support of a party who hated him bitterly, and at the certain expense of the loss of Henry's support. He therefore rejected their demands, following up his rejection by a summons to disperse their assembly under the pains of treason, and to depart to their homes until the meeting of the estates. Conscious of their weakness, the Catholics acquiesced in the command, and before the day of the meeting of the parliament gave in their nominal adherence to the government, determined to follow the motto of the Lords of Ravenswood, and "bide their time."

The parliament, which met on the twelfth of March, 1543, after having determined the matter of the matrimonial alliance between the two crowns, reversed the attainder of Angus and the Douglasses, and selected the keepers of the Queen's person, was prorogued, whilst the all-powerful lords of the articles continued sitting for the introduction of such statutes as the general interests of the kingdom required. Previous to our next quotation from Mr. Tytler, it may be advisable to remark that, as far back as the reign of David II. certain committees had been elected from the three estates, to whom, with the king, was committed the legislative power of the parliament; and that these committees had been reformed and remodelled by James the First, under the title of Lords of the Articles. With this explanation we proceed.

"Lord Maxwell, when a prisoner in England, had become a convert to its" [the Reformation] "doctrines, and proposed that all might have the liberty to read the Bible in an approved Scots or English translation, provided none disputed on the controverted opinions. Against this the Archbishop of Glasgow solemnly protested for himself and the ecclesiastical estate in parliament till the matter should be debated in a provincial council; but the proposition obtained the consent of the lords of the articles, and was publicly ratified by the governor. Arran, indeed, was at this time esteemed, to use the words of Knox, one of the most fervent Protestants in Europe. He entertained in his service two celebrated preachers, Friar Williams and John Rough, who inveighed with much severity against the corruptions of the Romish Church; and under his protection the Holy Scripture began to be studied very generally throughout the country."—Vol. v. p. 271.

In this enactment, we have, under protest from the ecclesiastical estate, the first recognition by the authorities of the realm of one of the principles of the Reformation. At this period the demands of Henry rendered the present success of the new doctrines entirely nugatory. Arran had too much honour to submit to the placing of his country under the sway of England, or to make the marriage Henry's first step to the crown of Scotland. Before the year was ended, the demands of the king of England, seconded by the management of Hamilton, abbot of Paisley, the negotiator of the cardinal's party, had had their effect. Beaton had escaped to his own castle, with the sanction, if not the connivance, of Arran; Lennox, supported by the cardinal and the entire Catholic party, was raised up as a rival to Arran; and the governor preferred sealing a peace with Beaton, to siding with Angus and those renegade lords who

were preparing to support the army which Henry now threatened to pour across the borders. On the third of September the cardinal and Arran met as friends at Callander House; a letter of Lord W. Paris to the duke of Suffolk, dated ten days after, relates how Arran had already publicly abjured the new religion, received absolution for his having wandered from the faith, renounced the treaties with England, and delivered his eldest son to the cardinal as a pledge of his sincerity. So soon had the wily prelate obtained a complete command over the mind of the pliant Arran. During the period that Arran had openly professed the Protestant views, many were induced openly to declare their adherence to those doctrines, and eagerly to read and circulate the works of the English and foreign reformers throughout the country. By such methods these principles were very generally disseminated, and a large party existed at once unfavourable to the designs of the English faction, and favourable to the progress of the Reformation. From the unauthoritative mode in which these new principles had been disseminated, we are not surprised at the extreme ultra-Protestantism and schismatic tendency of their opinions. Beaton now followed up his advantage, by inducing the parliament, by which the treaties with England were annulled, to pass an act against the multiplying of heresies, enjoining the Bishops to make inquisition in their dioceses for heretics, and to proceed against them according to the laws of the Church. At this juncture the meanness and dishonesty of the English party showed itself. Lennox, Cassilis, Angus, and Glencairn, for fear of incurring forfeiture, bound themselves to Arran and the cardinal "to remain true and faithful servants to the Queen, to assist the lord governor for defence of the realm against the old enemies of England, to support the liberties of the Church, and maintain the true religion." In less than two months these nobles, so highly praised by Protestant writers, were in correspondence with Henry and using their utmost endeavours to induce him to invade their country. Indeed, from that time they became the more bitter and secret enemies of Scotland, using their utmost endeavours to overthrow the government, destroy the Cardinal, and obtain as Henry's deputies the supreme power of the realm.

Events now succeed each other with great rapidity. About the middle of the year 1544, Beaton made his ecclesiastical progress to Perth, and commenced against the Reformers a persecution so cruel as to defeat its object. The interrupting a friar during his sermon, and denying the efficacy of prayer to the saints, brought death to Lamb; whilst ridicule of an image of St. Francis, and breaking his fast in Lent, sent his three companions to the gallows. A refusal to address her prayers, during her labour, to the Virgin, involved the wife of one of these sufferers in the same condemnation. Such cruelty only strengthened the convictions it was intended to extinguish. Whilst Beaton was thus employed, Henry found time, amid his preparations for the invasion of Scotland, to mature a plot for the destruction of his wily enemy.

"The history of this plot," says our author, "presents an extraordinary picture of the times, and demands more than common attention. On the 17th of April Crichton, laird of Brunston, who, since the coalition between Beaton and the governor, had been employed by Sadler, the ambassador, as a spy on their movements, despatched to the earl of Hertford, then at Newcastle, a Scottish gentleman named Wishart, who communicated to Hertford the particulars of the plot. He stated that Kirkaldy, the laird of Grange, the master of Rothes, eldest son to the earl of that name, and John Charteris, were willing to apprehend or slay the cardinal, if assured of proper support from England. Wishart, who brought this offer, was instantly despatched by post to the English court, and in a personal interview with the king, informed him of the services which Kirkaldy and Rothes were ready to perform. Henry received the letters of Brunston, and listened to the report of his messenger with much satisfaction, approved of the plot, and in the event of its being successful, promised the conspirators his royal protection, should they be constrained to take refuge in his dominions. But Beaton had either received secret information of the project for his destruction, or the design was, for the present, interrupted by some unforeseen occurrence. Succeeding events, however, demonstrated that it was delayed only, not abandoned, and that the same unscrupulous agents who now intrigued with the English monarch were at last induced by Henry to accomplish their atrocious purpose."—*Vol. v. pp. 299, 300.*

All these men were protestants, and ready and willing to defend its preachers by force of arms: the laird of Brunston, the originator of the plot, was that confidential servant of the cardinal's from whom those letters were taken by Henry's orders, with which he endeavoured, through the means of Sadler, to render Beaton suspected in the eyes of his royal master James. Such was the prime agent of our great Harry in this plot, which so redounds to his honour.

It were impossible to give any short account of the disasters of the English invasion under Lord Hertford, or the intrigues to which it gave rise. Suffice it to say, that, as an whole it failed, and only brought on the northern counties of England a severe retaliation. Politically speaking it was a most grievous blow to Henry, breaking as it did the Anglo-Scottish party; and though for a time it environed Arran with enemies, it eventually rendered his and the cardinal's party more than a match for the open violence of their opponents. In the following year, the earl of Cassilis, Henry's firmest friend, and Scotland's most constant enemy, clearly perceiving that inroad and invasion did but unite more firmly all parties in favour of the government, persuaded Henry to send him as his ambassador with offers of peace, while at the same time he relaxed not his preparations for a fresh invasion. Although backed by the support of his old comrades in treason, the earls of Glencairn, Marshal, and the Douglasses, Henry's envoy could not prevail against the influence of the Cardinal, increased to the utmost by the prospect of auxiliaries from France and Denmark, and the dignity of Legate à Latere, which he had lately received from the papal court. Foiled in their purpose, the noble earl and his royal master returned to their plan of assassination. We cannot give a more clear and explicit account than that of Mr. Tytler, in the following rather lengthy extract:—

"Mortified to be thus repulsed, Henry's animosity against Beaton became more vehement than before. To his energy and political talent he justly ascribed his defeat; and whilst he urged his preparations for war, he encouraged the earl of Cassilis in organizing a conspiracy for his assassination. The plot is entirely unknown, either to our Scottish or English historians; and now, after the lapse of nearly three centuries, has been discovered in the secret correspondence of the State-paper office. It appears that Cassilis had addressed a letter to Sadler, in which he made an offer '*for the killing of the cardinal, if his majesty would have it done, a promise, when it was done, a reward.*'" [Truly our earl is a respectable bravo, for a protestant noble.] "Sadler showed the letter to the earl of Hertford and the council of the North, and by them it was transmitted to the king. Cassilis' associates, to whom he communicated his purpose, were the earls of Angus, Glencairn, Marshal, and Sir George Douglas; and these persons requested that Forster, an English prisoner of some note, who could visit Scotland without suspicion, should be sent to Edinburgh to communicate with them on the design of cutting off Beaton. Hertford accordingly consulted the privy-council upon his majesty's wishes in this affair, requiring to be informed whether Cassilis's plan for the assassination of his powerful enemy was agreeable to the king, and whether Forster should be despatched into Scotland. Henry, conveying his wishes through the privy council, replied, that he desired Forster to set off immediately; to the other part of the query, the answer of the privy council was in these words:—'His majesty hath willed us to signify unto your lordship, that, his highness reputing the fact not meet to be set forward expressly by his majesty, will not seem to have to do in it, and yet not misliking the offer, thinking good, that Mr. Sadler, to whom that letter was addressed, should write to the earl of the receipt of his letter containing such an offer, which he thinketh not convenient to be communicated to the king's majesty. Marry, to write to him what he thinketh of the matter; he shall say, that if he were in the earl of Cassilis' place, and were as able to do his majesty good service there, as he knoweth him to be, and thinketh a right good will in him to do it, he would surely do what he could for the execution of it, believing verily to do thereby not only an acceptable service to the king's majesty, but also a special benefit to the realm of Scotland, and would trust verily the king's majesty would consider his service in the same; as you doubt not of his accustomed goodness to those who serve him, but he would do the same to him.'—Vol. v. pp. 321-2.

The advice was followed. Sadler wrote a letter in which he made it to appear that the notion of assassination came from him, and that he had not communicated the project to the king. Forster met the earls, who were silent on the subject, and confined themselves to other matters.

"Sir George Douglas, however, was less timorous, and sent by Forster a message to the earl of Hertford in very explicit terms. '*He willed me,*' says the envoy, '*to tell my lord lieutenant, that if the king would have the cardinal dead, if his grace would promise a good reward for the doing thereof, so that the reward were known what it should be, the country being lawless as it is, he thinketh that that adventure would be proved; for he saith, the common saying is, the cardinal is the only occasion of the war, and is usually beloved in Scotland; and then, if he were dead, by that means how that reward should be paid.*' Such was the simple proposal of Sir G. Douglas for the removal of his arch-enemy; but though the English king had no objection to give the utmost secret encouragement to the conspiracy, he hesitated to offer such an outrage to the common feelings of Christendom, as to set a price upon the head of the cardinal, and to offer a reward and indemnity to those who should slay him. For the moment, therefore, the scheme seemed to

be abandoned by the earls, but it was only to be afterwards resumed by Brunston."—Vol. v. pp. 323-4.

Though we must admit that the royal hirer and his noble bravos tend to lower the party which they led in the eyes of right-thinking persons, yet we cannot but be grateful to the royal Defender of the Faith, at the time that he recognised the principle of discovery being the test of crime, that he had so great a respect for the prejudices of Christendom as to forbear from setting a price on the cardinal's head, as his Norman predecessors did on that of the ravening wolf.

To these events succeeded the invasion of Scotland by the English army under Hertford; the condemnation of Lennox for his many treasons, and the confiscation of his estates; the renewal of the attempt against Beaton by the laird of Brunston and the earls of Cassilis and Angus; and the proposal of the discontented Lord of the Isles to join his forces with those of the rebel Lennox, to the army of Henry, and to ensure the destruction of Arran, the cardinal, and Scotland, by a concocted scheme of simultaneous invasion on the northern and southern parts of the country. These latter offers in all probability never reached the English king; and if they did, they found him too deeply engaged with important affairs which that year brought forth, connected with the murders of Wishart and Beaton. Two years before this, though the reformed doctrines had received a severe blow in the recantation of Arran, and had suffered much from the persecutions of Beaton, yet the principles and works of the English and foreign reformers had been gradually progressing, amid dangers and difficulties, and were now very generally professed, and even openly supported, as well by conscientious believers in the truth inculcated by them, as by that large party among the nobility and lairds, to whom the desire of reforming the Church was an excuse in the eyes of some for their intrigues with Henry against the liberties of their country. The lax discipline, the immoralities, the worldly-mindedness of the clergy, when combined with the spectacles exhibited by the Scotch protestants, in their last hours under the pains of a cruel death, compelled even the most indifferent spectator to some inquiry. And when those inquiries were discountenanced, or rather forbidden by the Church, with ruthless cruelty, instead of being directed by the teaching and the conduct of the clergy, these enquiries led many to renounce the entire system of Church doctrine and discipline, with a portion of which they were disgusted, since the Church would not direct their crude and hardly-formed views. Fearful indeed were the two great parties at that time. On the one side were wild enthusiasts, ever ready to pour forth vials of wrath against every abuse of the Church, and while they argued against innovations which had crept in, paving the way (the greater part intentionally) to the ultimate destruction of the holy edifice. To support these were those nobles who hoped to reap political and territorial advantages from the ruin of the party of the cardinal, and the confiscation of the Church property. On

the other side, the Church in Scotland had fallen greatly from her high estate; and the example of its head and leader, cardinal Beaton, a prelate stained with open profligacy, and remarkable alone for his ability in intrigue, was fitted to produce the worst effects upon the great body of the inferior clergy. Some few indeed there may have been on both sides who were willing, in a pure catholic spirit, to have aided, as clerics or as laymen, in the work of self-reformation. But enthusiasm on the one hand, and persecution on the other, prevented their appeal from being heard.

Among those over whom the Anglo-Scottish nobles cast their protection was George Wishart, the martyr, as he is commonly called, a schoolmaster at Montrose, who, instructed in the principles of the reformers by Erskine, the then provost, had been obliged to flee to England, for attempting to introduce the reading of the New Testament in Greek among his pupils. In England, Bristol was a witness to his sermons against the offering of prayers to the Virgin; of his open recantation and faggot burning in the church of St. Nicholas; whilst in less than five years he might be heard in the towns of Montrose, Dundee, Perth, and Ayr, inveighing against the errors of popery, and the profligate lives of churchmen, (for, like others, his text was, *Ex uno disce omnes*,) with sufficient eloquence and truth to make many converts, and sufficient severity and want of caution to give rise to acts of violence, wherein, as at Dundee, the monasteries became the prey of an infuriated and plunder-seeking mob. During the two years after his arrival in Scotland, that he was enabled, under the protection of the barons, to defy persecution, Wishart was in confidential intimacy with Cassilis, Glencairn, Brunston, and Maxwell, the advisers of Henry's invasions, and the concocters of the plots for assassinating the cardinal. Of this Beaton was aware, and with his wonted unscrupulousness counterplotted against the reformer, each, perhaps, consoling himself that he was doing God service, in laying wait for the life of his opponent. For a time his mailed attendants and the two-handed sword which some tried follower bore before him to his preachings, preserved him from Beaton's power. At last, however, a tempting message from his friend Cassilis, calling him to Edinburgh, in order to, if possible, have a public disputation with the bishops, placed him within Beaton's reach. The cardinal was not one to neglect his opportunities. The preacher was now in the immediate neighbourhood of Edinburgh, waiting for the coming of Cassilis, who had before offered to slay the cardinal, and harbouring, with another volunteer in the same plot, the laird of Brunston. Against Wishart and Brunston the cardinal made his attempt; and when, on the return of the earl of Bothwell from the house of Ormistown, he found he had only one prisoner, though it was indeed the preacher, the disappointment of Beaton was shown in the eagerness with which he pursued and endeavoured to seize his companions who had escaped. Bothwell, who had induced Wishart to surrender by a promise of safety for life and person, appeared for some time

resolved to be honest. At length money had its effect, and Wishart was consigned to the custody of the cardinal.

"Having secured him," says Mr. Tytler, "Beaton was not of a temper to hesitate in his measures, or adopt a middle course. He summoned a council of bishops and dignified clergy to meet at St. Andrew's; requested the governor to nominate a judge, whose presence might give a civil sanction to their proceedings; and being refused by the timidity or humanity of Arran, determined to proceed on his own authority. The alleged heretic was immediately arraigned before the spiritual tribunal, and defended his opinions *meekly, but firmly*, with a profound knowledge of Scripture. He appealed to the word of God as the *sole rule* by which he was guided in the doctrines he had taught the people. As he was ready to admit all its precepts, so was he bound, he declared, to refuse and deny every thing which it condemned; *whilst he deemed of little consequence such points as it left in obscurity. He maintained his right to preach, notwithstanding his excommunication by the Church, and contended that any man, with fervent faith, and a sufficient knowledge of Scripture, might be a teacher of the word of life.* He declared the insufficiency of outward ceremonies to salvation, when the heart was unaffected, derided auricular confession, and admitted only such sacraments as were recorded in Scripture. Of fasting he warmly approved; upheld the Lord's Supper as a divine and comfortable institution; maintained the necessity of our fully understanding the vows taken for us in our baptism; condemned the invocation of saints, and the doctrine of purgatory as unscriptural; and asserted his belief that immediately after death the soul would pass into a state of immortal life and unfading felicity; whilst he defended his own creed," [*meekly, but firmly?*] "supporting it by a constant reference to Scripture, he did not hesitate to stigmatize the doctrine of his opponents in unmeasured terms, pronouncing it 'pestilential, blasphemous, and abominable; not proceeding from the inspiration of God, but the suggestions of the devil.' The result of all this was easy to be anticipated; Wishart was found guilty of heresy, and sentenced to be burned. The trial took place at St. Andrew's, and no time was lost in carrying the sentence into effect."—Vol. v. p. 346, 347.

In this quotation we have the received creed for which Wishart died at the stake, the deliberate opinions of the Scotch reformer. The courage, meekness, and patience with which he bore his sufferings, have gone far to shroud his errors in the eyes of churchmen in after ages; whilst at the time of his execution they produced a deep effect on those who believed his doctrines to be true, or wished for their establishment, for the sake of private profit or public aggrandizement.

It had ever been a favourite point among protestant writers to consider the murder of Beaton, which followed so soon on the death of Wishart, to have been entirely caused by a spirit of revenge for their favourite preacher. That whispers of revenge were circulated among the people, and hints thrown out that God would not suffer such cruelty to go unpunished, is not to be denied. But our readers are by this time fully aware of how old a date the intended assassination of the cardinal was, and that though fostered by royalty, and volunteered by nobility, *for a consideration*, it had already failed thrice. In one way these feelings of revenge, now so prevalent, were the occasion of the murder; namely, as enabling the conspirators to talk boldly against their victim, now no longer popular among the

people, and to organize, with better prospects, a fourth conspiracy against the cardinal. And it cannot be doubted that the death of Wishart induced many persons, who would have spurned to unite with such men as Brunston, the Leslies, and Kirkaldy, in their mercenary motives, to applaud, and even join in the attempt against the life of Beaton. After the marriage of one of his natural daughters, Margaret Bethune, to David Lindsay, the master of Crawford, which was celebrated with gorgeous pomp soon after the execution of Wishart, Beaton retired to his castle of St. Andrew's, with the intention of fortifying it against the now expected inroad of the English forces, and providing for the defence of the country in the event of the invasion.

"In the midst of these exertions, Beaton seems to have forgotten the secret enemies by whom he was surrounded, whilst they continued more warily than before to hold correspondence with England. In his last letters, the laird of Brunston, whose mortal enmity to Beaton has been amply shown, complained to lord Wharton, *that the king of England was neither sufficiently definite in his commands, nor explicit in his promises*, [no doubt out of respect to the prejudices of Christendom;] but he expressed, at the same time, *the readiness of his friends to serve the king, his wish to have a meeting with lord Wharton in the most secret manner, as a discovery might cost him both life and heritage, and his fervent expectation, that, although Beaton now intended a voyage to France, it would be cut short.*"—Tytler, vol. viii. p. 352, 353.

The laird of Brunston was as safe in his expectation as his friend Wishart had been in his prophecies of impending invasion and burning from the forces of the English, and with equal reason. Brunston was aware of the readiness of those of his friends who had years ago offered to be the paid murderers of the cardinal, to renew the attempt, and ensure the cutting short of the intended voyage by the sword of assassination; whilst Wishart, associating with those rebellious lords, whose constant endeavour it was to persuade Henry to invade their country, living in habits of intimacy with those who knew too well that a visitation of fire and sword was already determined on Scotland, could not err very far in his predictions of famine, fire, and slaughter. Anxious, however, as Brunston and his friends were to effect their black purpose, on purely mercenary motives, a private quarrel between Beaton and Norman Lesley, the master of Rothies, about interchanging of an estate in Fife, matured, or rather precipitated, the accomplishment of the design. High words passed between the master and Beaton, when the former came to claim his promised equivalent for the estate he had surrendered to the latter. Mutual threats concluded the meeting; and Lesley, repairing to his uncle John, was soon persuaded by one so eager to slay the cardinal, that his own safety depended on Beaton's instant death. The master of Rothies agreed, summoned Melville and Kirkaldy of Grange, whose wishes were known to agree with those of the Leslies, and arranged for the immediate committal of the murder.

"On the evening of the twenty-eighth of May, Norman Lesley came with only five followers, to St. Andrew's, and rode, without exciting suspicion, to his usual inn. William Kirkaldy of Grange, was there already, and they were soon joined by John Lesley, who took the precaution of entering the town after night-fall, as his appearance, from his known enmity to Beaton, might have raised alarm. Next morning at day-break the conspirators assembled in small detached knots, in the vicinity of the castle; and the porter having lowered the drawbridge, to admit the masons employed in the new works, Norman Lesley, and three men with him, passed the gates, and inquired whether the cardinal was yet awake. This was done without suspicion; and as they were occupied in conversation, James Melville, Kirkaldy of Grange, and their followers, entered unnoticed; but, on perceiving John Lesley, who followed, the porter instantly suspected treason, and springing to the drawbridge, had unloosed its iron fastening, when the conspirator Lesley anticipated his purpose by leaping across the gap. To despatch him with their daggers, cast the body into the fosse, and seize the keys of the castle, employed but a few minutes, and all was done with such silence, as well as rapidity, that no alarm had been given. With equal quietness the workmen who laboured on the ramparts were led to the gate and dismissed. Kirkaldy, who was acquainted with the castle, then took his station at a private postern, through which alone any escape could be made, and the rest of the conspirators, going successively to the apartments of the different gentlemen who formed the prelate's household, awoke them, and threatening instant death if they spoke, led them, one by one, to the outer wicket, and dismissed them unhurt. In this manner a hundred workmen and fifty household servants were disposed of by a handful of men, who, closing the gates and dropping the portcullis, were complete masters of the castle. Meanwhile Beaton, the unfortunate victim against whom all this hazard had been encountered, was still asleep; but awakening and hearing an unusual bustle, he threw on his night-gown, and drawing up the window of his bed-chamber, inquired what it meant. Being answered that Norman Lesley had taken the castle, he rushed to the private postern, but seeing it already guarded, returned speedily to his apartment, seized his sword, and with the assistance of his page barricaded the door on the inside with his heaviest furniture. John Lesley now coming up demanded admittance. 'Who are you?' said the cardinal. 'My name,' he replied, 'is Lesley.' 'Is it Norman?' asked the unhappy man, remembering probably the bond of Maurent; 'I must have Norman, he is my friend.' 'Nay, I am not Norman,' answered the ruffian, 'but John, and with me ye must be contented.' Upon which he called for fire, and was about to apply it to the door, when it was unlocked from within. The conspirators now rushed in, and Lesley and Carmichael throwing themselves furiously on their victim, who earnestly implored mercy, stabbed him repeatedly. But, meanwhile, a milder fanatic, [rather, a more cold-blooded villain,] who professed to murder, not from passion, but religious duty, reproved their violence. 'This judgment of God,' said he, 'ought to be executed with gravity, although in secret;' and presenting the point of his sword to the bleeding prelate, he called on him to repent of his wicked courses, and especially of the death of the holy Wishart, to avenge whose innocent blood they were now sent by God. 'Remember,' he said, 'that the mortal blow I am now about to deal is not the mercenary blow of a hired assassin, [perhaps he thought those dealt by the others were, and with reason,] but the just vengeance which hath fallen on an obstinate and cruel enemy of Christ and the holy gospel.' On his saying this, he repeatedly passed his sword through the body of his unresisting victim, who sunk down from the chair to which he had retreated, and instantly expired."—*Tytler*, vol. v. 353, 354, 355.

The conspirators were now interrupted by the cries of the citizens

of St. Andrew's, who standing gathered round the fosse, loudly demanded speech with the cardinal. They were answered from the battlements that he could not come to them. Still they cried out the more furiously. Whereupon Norman Lesley, reproving them as fools for desiring speech of a dead man, dragging the body to the walls, hung it over the parapet, naked, ghastly, and bleeding. "There," said the murderer, "there is your god, and now that ye are satisfied, get you home." The people obeyed his orders.

Thus fell Cardinal Beaton, accomplishing that plot, which, two years before, Brunston and Henry the Eighth had concocted against him. The leaders of the assassins, Kirkaldy and Norman Lesley, were still in the pay of England, and still styled by Henry as his good friends. And though Brunston himself and Cassilis do not appear either in the actual murder, or in communication with the murderers immediately before-hand, yet when we consider how intimately these men had been connected together now for two years and more, in their plots against Beaton, and their intrigues with England, we can hardly help believing that the good wishes, if not the secret aid, of Cassilis was with the murderers, and that the daring and unscrupulous Brunston was as much implicated with the last plot, as with that by which the same men, Kirkaldy and Lesley, were to have slain the cardinal two years before in Fife. Thus fell Cardinal Beaton, the clever and unprincipled opponent of the new doctrines, by a foul and bloody murder; a murder which we are now enabled to pronounce, without fear of contradiction, not to have arisen simply out of indignation for the fate of Wishart, but to have been years before projected by Cassilis, Douglas, and Brunston, and to have been encouraged, as openly as he dared, by the English monarch; and which murder was committed by the principal conspirators from private and mercenary considerations. Until Mr. Tytler's laborious investigations in the State-paper Office, we had little, if any, certain evidence to rebut the common account originated by the writers of the same principles as Wishart, that revenge for his death was the sole reason of the assassination. But now we hardly believe the most determined hater of Beaton and admirer of Wishart will, in the face of Mr. Tytler's revelations, dare to question the correctness of the views advanced by that historian, and with which we have endeavoured to make our readers acquainted. The vituperation and inconclusive argument which the deed elicited from protestant and Roman catholic writers may now be laid aside, and the exultation and unseasonable pleasantry of Knox give place to historical truth. We had hoped in this paper to have carried on the account to 1560, but the space we have already occupied forbids it.

---

1. *Du Vandalisme et du Catholicisme dans l'Art.* Par le COMTE DE MONTALEMBERT. Paris. 1839.
2. *Etat du Catholicisme en France, 1830-40.* Par ALPHONSE PEPIN. Paris. 1841.

THE depressed state of catholic feeling in this country, for many years past, has in no way, we think, been evinced more significantly than by an entire cessation (at least till very recently) of the interest that used to be taken in the affairs of foreign Churches. A long and gloomy interval has now passed, during which we seemed to have forgotten not merely the obligations and duties, but the very feelings that are implied in our professed belief in the "holy catholic Church, the communion of saints." For all that we have long appeared to care, the catholic Church might have ceased to exist. If our sympathies have extended at all beyond the limits of Anglican communion, they have unfortunately been raised on behalf of the sects that, under one guise or another, have been constant and uniform in their efforts to undermine the foundations of the Church; we have been more willing to symbolize with them, than desirous of regaining the esteem of our catholic neighbours on the continent.

At one period the case was far otherwise. We can point at a time when English theologians were congratulated by their brethren of the Gallican Church on their success in combating the very sectarian errors which, during the recent dark age of our history, have come to be overlooked, palliated, and even to a great extent tacitly adopted. The time was when the mutual claims of the neighbouring churches were fully recognised. Even though estranged, each regarded the other as a sister, in whose welfare it was impossible not to take a continued and anxious interest. The intercourse, it is true, between the prelates and clergy of the two Churches was not always friendly; but it was maintained in a spirit of charity, and long cherished by ardent desires and strenuous efforts on both sides for the restoration of catholic communion.

The unsuccessful issue of the many negotiations that were set afoot had, no doubt, much to do with the gradual breach of intercourse. Each party, vexed and discouraged by continual misunderstandings, and the apparent hopelessness of accommodation, was driven back upon itself; and on our side, perhaps, this had the effect of giving currency to the unfortunate sentiment, that the isolated position of the Church of England being without remedy, it was but in justice to herself and to the goodness of her cause, that she assumed the tone of independence and exclusiveness by which she has been characterised for a century past. We say unfortunate sentiment,—not that we are in the smallest degree inimical to the just independence of national Churches, or that we overlook the noble stand which the

Church of England has made for her rights in that respect; but because, in our case, the isolated position, in the first instance forced upon us, has, through the gradual decay of catholic piety, brought about the substitution of a proud indifference for an independence in most respects constrained—a sort of self-gratulatory and holiday contentment with our lot—instead of the sackcloth of continual mourning and heaviness for the unrepaired rents in the “garment of Christ.” It is matter of great thankfulness, however, that such a state of things may now be contemplated, if not as passed, at least as rapidly passing away. A series of unforeseen events, travelling in speedy succession before our eyes, has conspired, not only to throw the Church of England back upon her long-forgotten first principles, but to force her out of the false security and self-seclusion in which she had entrenched herself. The revival of Church principles,—not in theory but in practice,—not as matters to be discussed in argument, but as the living springs, motives, and forms of christian life, has begun every where to exhibit its effects,—principles that, in spite of all the calumny, the malice, and ignorance by which they are assailed, are, beyond any question, with wonderful rapidity and power, making their way to the hearts of the people, and shaking to its very centre the old sluggish and inanimate fabric of religion. On every side the clergy have been stirred up to an activity that has long been foreign to their habits.

The events, on the other hand, connected with the consecration of a Prussian Bishop in communion with the Church of England for the strangers at Jerusalem (forming, as it is acknowledged to be, a preliminary step to the establishment of Episcopacy in the Prussian states\*) seem to bear in them the seeds of changes so vastly momentous in the relations and interests, not only of the Church of England, but of the Church catholic, that one cannot help wondering whether by this way has not been opened that will in the end lead to a consummation we had almost ceased to hope for,—the restoration of catholic unity on a healthy footing. At all events, in the prospect of the enlarged sphere of action thus appearing to be providentially forced upon the Church of England, and the new and unexpected position about to be assigned her of confronting the unreformed catholicism of the continent on its own field, it is but natural that we should desire to learn something of the actual condition, moral and religious, of the foreign Churches with which she is to be brought in contact. More especially, as it seems to us, we are drawn again towards the Gallican Church, for whom we must always have a preeminent regard, not only on account of neighbourhood, but from the fact that of all Churches adhering to the Roman see,

---

\* We understand that two individuals, MM. Neander and Strauss (not the Strauss of whom we have heard most) have accompanied the King of Prussia, for the purpose of being consecrated bishops. Before this is printed, however, our readers will have learned the facts. The King of Prussia created M. Neander a bishop in the same way as he creates a baron; but he finds that this is not quite enough.

she has been the only one that has continued, by the assertion of her national independence, to set bounds to papal usurpation.\*

What is the real state of catholicism in the various parts of the continent? Is it still in the same miserable condition that brought about the religious revolution of the sixteenth century? Do idolatry and superstition still reign so paramount as people would force us, for a point of faith and duty, to believe? Or, with respect to France, in particular, has the revolution of 1789 had no effect on the Church? How has she come forth from that sore trial?—as gold tried by the fire? or has she been consumed like stubble? What hold does she retain in the affections of the people? These are questions which seem to us of the greatest interest; and on which we hope to have a good deal to say from time to time, according as we are able to obtain materials. For the present we offer a few rambling and desultory observations on the actual position of the Gallican Church, which may serve as a sort of introduction to the subject until we can furnish our readers with more minute details.

Looking merely at the outward aspect of religious affairs in France, there is no sight that meets the eye of a traveller, at the present moment, more surprising than the activity that prevails in the restoration and re-opening of ruined and desecrated churches. We are not alone in our zeal for church building; our French neighbours all of a sudden have begun to rival us in that particular, and bid fair to outstrip us, at least in the splendour and costliness of their labours. A wonderful change, in truth, has “come o’er the spirit of their dream.” But a very few years ago, the few devout souls who seemed to rise above the sweeping tide of desolating infidelity and religious ignorance that overspread the land, had no voice but that of unmingled sorrow. Day after day, year after year, some new tale was told of ruin;—some beautiful and cherished fabric, reared by the pious hands of former times, had been levelled, its ornaments sold, its tombs violated, and the ashes of the faithful departed scattered to the winds. Monument after monument, which, if destroyed, no human power could ever replace, perished; and it seemed as if the universal appetite of demolition would only be satiated by the utter effacement of every relic of ancient Gallican piety and skill.

Nor has this sad work of destruction been solely carried on by the misguided and blind fury of republican and revolutionary mobs. The revolution of 1792, it is true, bringing with it the denial of Christ, the abolition of his service, the proscription of his ministers, and the

---

\* The catholic Church of the Austrian states is *practically* less dependent on the Roman see than the Gallican Church is. But the latter maintains her liberties as a matter of principle, whereas the former is forced, whether she will or no, to be independent, by a government too jealous of its own authority to allow any foreign interference with its affairs, whether ecclesiastical or secular. All correspondence of the Austrian clergy with Rome, accordingly must pass through the hands of the government. Before the passing of the Roman Catholic Relief Bill, this expedient was recommended to our government by Count Dal Pozzo.

deseccration of his altars, had the first and greatest share in laying prostrate the external fabric of religion ;—the injuries it inflicted can never be altogether repaired. But when the empire came, and with it the concordat of 1801, by which the churches were re-opened, one might have hoped that the work of demolition had ceased. If nowhere else, it might have been expected that at least among the Clergy the utmost alacrity and zeal would have been found to repair the defaced beauty of the sanctuary. One might have imagined them led by an affectionate love of their old haunts,—a love heightened in proportion as it had been outraged, to preserve with the fondest regard every relic of old piety that the demoniac fury of the revolution had spared ; and even where the spoiler's hand had fallen the heaviest, to cherish and deem consecrate the very ruins that were irreparable, hallowed as they were by so many associations, and forming the sorely-tried, but still unsevered, link and bond of communion between the present and the past.

But it was not so. The revolution had obliterated all the ancient land-marks of society, and broken up every association either with the religion or the religious art of catholic times. The new empire of reason had proscribed and abolished all reverence for any but pagan antiquity ; there were, in short, no elements in the spirit of the times of the empire that were not antagonist to Christianity itself ; no sympathies that could be excited by the glories of ancient christian art. However firm an attitude of resistance, therefore, might have been assumed by the clergy, there was little likelihood of their being able to oppose successfully the domineering spirit of impiety and irreverence that formed an oppressive atmosphere around them, from whose influence there was no escape.

But there was not even attempt at resistance on their part ; nor is this surprising. Before the revolution, the taste that prevailed in the externals of religion was of the most wretchedly-degraded and meretricious description. The clergy, on whom the evils of the revolution fell, had been educated in a school that inculcated no reverence for the sacred art of their forefathers ; they never had learned to appreciate its beauties. They might venerate a church of the middle ages for its antiquity, or because it was the house of God ; but it never entered their imaginations that its architecture was other than the barbarous invention of rude and uncivilised times. When, therefore, the work commenced of rendering the violated churches serviceable, the clergy had no regrets for the entire demolition of the most beautiful monuments of antiquity, so that some habitable erection, no matter what, and the more modern looking the better, were substituted. The most exquisitely carved tabernacle work of the choirs was thrown out or sold, because the hatchet or the torch had been at work upon it, to make way for clumsy benches of deal. Chancel screens, partially broken down, were removed to make way for rows of Greek columns, or more generally were swept away without an attempt at repair. The painted glass of the windows, because broken and

mutilated, was given in exchange for the commonest glazing that would keep out the wind or rain.

Many, no doubt, of these now irreparable misfortunes were due to the necessities of the clergy, who, having to struggle for the very existence of Christianity itself, might be justified in postponing for a time every consideration to the importance of restoring its rites by the speediest means that occurred to them. But under the Restoration they could plead no such apology. The Church was then, in one sense, placed at comparative ease; she had leisure to repair after her own fashion and inclination the damages inflicted under the reign of infidel reason; yet we find the destruction of the christian architecture of France proceeding as before, not only unresisted by the clergy, but even under their guidance. Count Montalembert, who has written on this subject with all the bitterness and mortification that every lover of religious art must experience at the bare thought of the systematic demolition of christian remains, that has been going on in France for the last half century, has furnished us with details of the most provoking description. He says, that it is a mistake to suppose that the work of destruction is merely revolutionary; for there is a *vandalism* that attempts to restore, even more pernicious than the *vandalism* that merely pulls down.\* The *destructive vandals*, he says, have been:—

1. The Government.
  2. The Mayors and Provincial Authorities.
  3. The Proprietors.
  4. The Building Committees and the Clergy.
- And 5th (but at a great distance from the others) *l'Émeute*.

Of his *restoring vandals*, we have:—

1. The Clergy and Building Committees.
2. The Government.
3. The Municipal Authorities.
4. The Proprietors.

"The mob has, at least," he says, "the advantage of making no attempt at restoration; it only pulls down." "There is no where," continues he, "except in France, that *vandalism* reigns without restraint . . . . . One trembles at the very thought, that every day some destruction is going forward. The whole soil of the country, surcharged, as it was, with the most marvellous creations of imagination and of the faith, becomes every day more naked, more uniform, more bald. Nothing is spared; the devastating hatchet overthrows equally the forests and the churches, the chateaux and the hôtels-de-ville; one might suppose it to be a conquered land, from which the barbarian invaders wished to efface even to the last traces the generations who have inhabited it. It would seem, that they wished to persuade themselves that the world was born yesterday, and will come to-morrow to an end, so much do they hasten to annihilate every thing that seems to have lasted longer than the life of a man. They do

---

\* Du Vandalisme et du Catholicisme dans l'Art. Paris, 1839.

not even respect the ruins they have made. . . .” “If you could make them believe that a church had once been consecrated to some Roman god, they would immediately promise it protection and open their purses . . . . There would be no end to the enumeration of Romanesque churches that owe their preservation to this ingenious belief. I need only cite the cathedral of Angoulême, the beautiful façade of which has only been preserved, because the bas-relief of God the Father, figured among the symbols of the four evangelists, was taken for a representation of Jupiter. There is still on the frieze over the portal of this cathedral The Temple of Reason.” “Do not, however,” continues the Count, “suppose that it is religion merely that is repudiated. Do not imagine that our monuments purely historical, our *souvenirs* of poetry or of love, have escaped the outrages of vandalism—all is confounded in the proscription. At Limoges, they have had the barbarity to destroy the monument celebrated under the name of *Le bon mariage*;\* not a single voice was raised to save it. At Avignon, the church of St. Clara, where Petrarch first saw Laura, in 1328 . . . . has perished with a hundred others. It is now transformed into a manufactory of madder. The church of the Cordeliers, where reposed the ashes of the chaste and beautiful Laura, near those of the brave Crillon, has been razed to make way for the *atelier* of a dyer; there only remain a few arches: the place of the tombs is marked by an ignoble column raised by order of an ENGLISHMAN (!) . . . . The Goths themselves—the Ostrogoths acted not thus . . . .”

The most recent popular outrage has been the partial destruction of the beautiful church of St. Germain L'Auxerrois, in Paris, and the total demolition, with all its archives and monuments, of the archiepiscopal palace adjoining the cathedral of Nôtre Dame. This was done, as our readers are probably aware, during the riots that took place on the occasion of a legitimist attempt, in 1831, to celebrate the anniversary obsequies of the assassinated Duc de Berri. There is no reasoning, however, as Count M. has observed, about the doings of a mob; we receive tidings of the havoc it has made with simple regrets. Not so, when we are told that the authorities, the clergy, or the proprietors inflict on us the very same injuries in cold blood. “Figure to yourself,” he writes to M. Victor Cousin, “Fontevrault, the celebrated, the royal, the historical abbey of Fontevrault—the name of which is found in almost every page of our chronicles of the eleventh and twelfth centuries—Fontevrault, that had fourteen princesses of royal blood for its abbesses, and where so many kings were entombed that it has been called the ‘cemetery of kings’—Fontevrault, a marvel of architecture, with its five churches

\* The tomb of two newly-married young people, who vowed a pilgrimage to St. James of Compostella. The bride died at Limoges during the journey, and the poor husband fulfilled his vow, but on his return to Limoges died of grief. On opening the tomb, the bride, as the story goes, moved herself to one side to make way for her husband.

and its cloisters, is now dishonoured by the name of '*Central Prison* !' But this was not enough : to render it worthy of its new destiny, its cloisters have been blocked up ; its immense dormitories, refectories, parlours, rendered undistinguishable ; its five churches destroyed ; the first and principal one, beautiful and lofty as a cathedral, has not even been respected, the entire nave has been divided into three or four stories, and metamorphosed into workshops and prison cells. The choir, it is true, has been left to its pristine use, but the painted glass has all been removed or destroyed, and the interior stone-work actually plastered so thickly, that the groining of the roof is scarcely traceable. The *debris* of the cemetery of kings, the four invaluable statues of Henry the Second of England, and his wife Eleanor of Guienne, of Richard Cœur de Lion, and of Isabella, wife of John Lackland, lie in a sort of ditch near the place. *All this took place under the Restoration.*" Under the same régime, in 1820, a similar fate befel the gigantic and marvellous palace of the popes at Avignon : it was converted into a *barrack for soldiers, and a magazine of military stores*. "At present," says M. de Montalembert, "all is consummated ; there remains no longer any one of those immense halls which certainly had no rivals in the Vatican. Each has been divided into three stories."

The abbey of Cadouin, in Perigord, one of the most beautiful of the ancient Cistercian houses of France, and said to have been founded by St. Bernard himself, was sold at the revolution. Some years ago several catholics of the neighbourhood determined to form an establishment of Trappists on this spot, not only on account of its sacred associations, but to preserve from further demolition the venerable remains of the ancient abbey. They made the most advantageous offers to the proprietors, who, however, would not consent on any account to a "movement so retrograde." "They preferred," says Count M. "to destroy, piece by piece, the whole monastery, with the exception of a little cloister in the interior. At the time I was there, a hexagonal tower highly ornamented was under the pickaxe. . . . With respect to the interior cloister, which had been used by the monks for recreation after the offices of the choir, having no communication with the external courts, but only with the church and the cells, the proprietors actually claimed *a right of passage to it through the church,*" to convey to and fro the herd of swine which are littered in the cloister.

M. de Montalembert is evidently under the greatest distress with his first category of *Vandales restaurateurs*, viz. the clergy. He is quite at a loss to reconcile their supposed feelings as ministers of the temple with the deliberate barbarism of their conduct towards it. Their sole aim, for the last twenty years, seems to have been to efface every mark of antiquity from the churches. Wherever they have put their hands all has been modernised in the vilest taste. If any part of a church required rebuilding, the remains of the old work have been uniformly demolished, to make way for constructions in

the newest style of the Rue de Rivoli or the Boulevard des Italiens. If the church had merely the soil of age on it, it was certain to be white-washed, or painted in streaks of yellow, green, blue, or any other tint that happened to be most economical. Outside and inside were served after the same fashion. The cathedral of Valence, for example, an extremely ancient church in the Byzantine manner, has been painted *in imitation of marble, outside and inside*. The cathedral of Avignon has been white-washed, the brush of the *vandal* actually obliterating an invaluable fresco, attributed to Simone Memmi, representing Petrarch and Laura. At Foix, the principal church, though one of great beauty, built in the pointed style, was not sufficiently admired by the clergy and municipal authorities, and they have accordingly substituted Ionic pilasters, adorned with porcelain cherubs, for the shafts that supported the vault of the choir. At another place M. de Montalembert found painted on the wall over an altar dedicated to the "sacred heart of Jesus," a colossal scarlet heart on a white ground, transfixed by a sabre, exactly copied from one of those worn by sub-lieutenants.

Such has been the state of matters till within the last two or three years, when the hand of the destroyer and obliterator seems to have been arrested as if by magic. A reaction has taken place, with a suddenness and strength that would be impossible among any but a volatile people like the French. When M. de Montalembert published his book, in 1839, he was able only to cite one exception to the barbarous usage of churches and monastic buildings that obtained all over France; here are we, only in 1842, and we see all the churches of Paris undergoing repairs in the most admirable style, and the work proceeding with a vigour and rapidity that is surprising. The church of St. Germain l'Auxerrois has recently been opened, and we find all the old whitewash removed, the stonework rechiselled, the ornaments restored, with a beauty of workmanship we fear it would be impossible, at any cost, to equal in this country; the lancet windows of the choir and apse filled with stained glass designed very accurately in the style of the thirteenth century; the chapels behind the altar filled with new sculpture, of a kind that harmonizes perfectly with the date of that part of the building; and the ceilings of these chapels, and of the whole circular aisle of the apse painted blue and studded with gold stars, in the old manner, with angels here and there, bearing scrolls, censers, musical instruments, &c. Whenever it is practicable, the barbarous rubbish of the last century, in what is shrewdly called the *Pompadour* style, has been removed. The cathedral of St. Denis, near Paris, has undergone the same kind of repair; and though the decorations are not quite completed, it has been opened to the public. The old stained glass, of the date of the Abbot Suger, has been repaired; and all the windows of which the stained glass had been destroyed (or which had never been so ornamented) have been filled with excellent imitations of the old glass. The whitewash has been removed from the

interior, and the stonework chiselled and repaired, or replaced by exact restorations of the old ornaments. Where colour was found under the whitewash, it has been again laid on. Altogether, this church, in its present state, reminds one forcibly of Canterbury Cathedral, which has lately undergone the same kind of repair. The chapel of the Palais de Justice, in Paris, called *La Sainte Chapelle*, built by St. Louis, and corresponding in date and style to our Salisbury, is also undergoing a complete restoration. It has remained unoccupied since the first revolution; and, singular to relate, only three of its magnificent windows of stained glass (the finest in France) were destroyed. These will be replaced, and the whole of the interior repainted and regilt, in the original manner, which, for the most part, is still quite apparent. Much more, however, than mere repairs are now being carried on. A vast deal of original architecture, sculpture, and painting, is everywhere appearing in the churches.

One naturally inquires, whether this sudden reaction be really a religious movement, in which the Church herself participates, or if it be only the caprice of a passing fashion, that, having gratified itself, will straight run after some other novelty. No doubt fashion must always be a large ingredient in every popular bias of the French people; but that the bias should be a religious one can hardly be an accident. French fashions are always expressive of some political, social, or artistical feeling of the day; and in this case also, there must have been some predisposition, some preparation, some undercurrent of religious thought, that has gradually gathered strength enough to ruffle the surface; and which, having got to the surface, has immediately created for itself a form or fashion to which all at once conform themselves without hesitation, whether they participate in the sentiment in which the fashion originated or no. We do not think there is any doubt that in France the Church has been making rapid advances in the esteem and affection of the people; or that, primarily, the movement towards early christian art is due to an increase of real religion. At the same time the present enthusiasm for it, with the majority, a mere fashion, that will soon expend itself, and leave the maintenance of a right taste in the externals of religion to the few whose devotion to the Church is based on something deeper than the transient artistic and poetical associations of a day.

The same movement, in truth, has been going on in France that we see progressing among ourselves. It is a movement that may be termed *romantico-religious*,—a grafting of religious feeling on the already existing romantic sentiment of the age. Like ourselves, the French have had their romantic school of poets and novelists, who taught the people to admire the secular life of the middle ages in the pictures which they drew of its heroes. What Walter Scott and his followers did for us, a host of French novelists have been accomplishing for their own nation; they have treated the middle ages as the very romance of human existence in all its social relations. The sympathies once excited, a transition became comparatively easy from

the romance of the secular to the romance of the ecclesiastical ; and that transition has been effected in France, just as we believe it has been among ourselves, by an increase of religion. We have brought our devout feelings to bear on our romantic ; and thus we have passed from the *chivalry* to the *church* of olden time. We before felt the poetry of the old secular life ; becoming more devout, we are now sensible of the poetry of middle age religion and its accessories.

Now, all men are artists more or less. We are not content with mere admiration of a loved object ; what we admire we straight fall to imitating. When Walter Scott's wizard power held its sway, what myriads of gimcrac baronial castles started up all over the country ! Not a retired shopkeeper but must invest himself with the semblance of lordly greatness in the olden time ; men, who " never had grand-fathers," hung their walls with ready-made ancestors ; men, who never went to the wars, adorned their halls with spear and bill-hook, matchlock and target ! Then was the harvest of Jew-brokers and old furniture dealers. But the spirit of the age changes ; we have become admirers of the piety, instead of the chivalry and social magnificence, of our ancestors ; and being admirers, we have become imitators ; each one of us striving to invest himself with some characteristics of the persons, the things, or the circumstances that make up his ideal of the old religion. Now the same solemn farce is being enacted that we witnessed when we were mad on the baronial magnificence of old England. Alas ! alas ! that we are not aware how much identity there is between the gimcrack castles of the Scott-inspired shopkeepers and our imitation churches and their furniture. The exquisite folly of the former consisted in their attempt to realize romantic ideas that were totally at variance with the habits and feelings of time present, and that, if realized to the fullest extent, must have been a useless annoyance. And is there not much of this folly in the conduct of our ecclesiastico-romantic Clergymen, who issue dogmatical orders for the adoption of certain forms and fashions of church-building, for no other reason than because they were in use at the times which they are pleased by way of eminence to term Catholic ; and in such a tone that one would suppose obedience to their behests to be a matter of salvation ? Preposterous absurdity ! as if there were any such thing as catholicity in architecture !

We do not underrate the services of those Clergymen who are now so busy with the externals of religion ; but we entreat them to remember, that they are dealing with matters that lie within the province of artists,—who, if left to themselves, would never fall into the absurd inconsistencies that are likely to be perpetrated by the enthusiasm and half-knowledge of amateurs. Our Clergy must beware, lest, while they imagine themselves to be advancing the cause of catholic piety, they are in reality hindering it, by wasting their strength on that which would be better done by others ;—while they believe that they are reforming the Church, they are but giving way to the influence of a change in the artistic sentiment

of the age, to the neglect of weightier matters, for the want of which no external decorum can make amends; but which, being obtained, the outward order would speedily follow. There is a severe proverb to the effect, that "when a man is his own lawyer, he hath a fool for his client," which, we fear, has been verified in the recent encroachments of our Clergy on the business of architects. Every one knows that, in the history of the arts, your mere imitator has always been found to be practically an advocate, not only for the beauties in the works of his model, but for the very forms and characteristic subjects on which the beauties have been engrafted. This is always the mark of a little genius. This is always the feeling of your amateur. He cannot conceive any other use of the charms of art displayed in some particular work than that which the artist has made of them. So our clerical architects, unable to distinguish between art and the use made of it, prescribe to us the adoption of the fashions of past times, not because of their present necessity, fitness, or utility, but because, being used formerly, the artists added beauty to utility; as if, forsooth, had these fashions never existed, the art would not have discovered other means and forms of displaying itself. If these good Clergymen would busy themselves about the holiness of men's lives,—if they would preach sermons to architects, and make them good Churchmen—the architects would soon discover the secret of building them beautiful churches. The works of the middle ages were works of creative genius; they were the offspring of imagination, fettered only by its subjection to the spirit of Christianity; and if the productions of this age in the same kind are to possess any merit as works of art, they must originate thus; otherwise, in a very few years, they will appear just as grotesque, in comparison with the ancient, as the modern mock-heroic castles of pseudo-country gentlemen do, when compared with the real fortresses of our warlike ancestors. We cannot, in short, revive an age that has served its purpose and passed away. So long as artistic genius exists, it must be to itself its law. Its very nature is to create; if this liberty be denied, you stifle, you annihilate it. True, it will make use of the inspirations of former ages, but the use must be a new one. You may force it to exert its creative power on christian sentiment; but you must leave it to discover the form in which the sentiment is to be expressed. The character of the age may make that form poor, feeble, earthly, sensual, compared with the works of better times; yet, if we are to have genius exhibited in its freshness, we must take it with all its faults; it must have, it always has had, the character of its age stamped upon its forehead.

The justice of these observations has been fully borne out and exemplified by the recent revival of a taste for ecclesiastical art in Paris. The Clergy have had no share in it; (at least no apparent share; for we shall have occasion to see in a future paper how much their admirable zeal and piety has silently and quietly had to do with the reaction that has been brought about towards the Church;) they have not been students of architecture; they have not established

societies, and gone wandering about the country, measuring every little church, and moulding every morsel of ornament they met with ; they have not troubled themselves with the identity of this crocket or that finial, with this or that variety of style. No : they have given themselves to the care of men's souls, well knowing that if they could gain for the Church the hearts of those whom Providence has endowed with artist power, these would soon enough bring their powers an offering to the Church. And so it has fallen out. All that our architectural busybodies among the Clergy are hunting after on a wrong scent, has come of itself, as if by magic, in France ; ay, and come in a way that, until our system is changed, can never come among us. The works that are now produced in Paris, though inspired by the spirit of past ages, are nevertheless stamped with a character of freshness that identifies them with the present, and that alone. The Clergy do not pretend to know any thing of these artistic matters ; but they are willing and glad to be taught by those whom Providence has fitted for the task. They imagined that the churches were beautified by whitewashing ;—the artists tell them that it is an abomination. There is no reply ; the whitewash is removed. The Clergy had no objection to gigantic *Pompadour* altars ;—the artists exclaim against their monstrous deformity, and the *Pompadour* altars are swept away. Had the Clergy then in bodies set out to measure and take models of all the stone altars throughout France, and laden with portfolios of measurements, sketches, and plans, prescribed not merely the kind of altars they wanted, but the identical ones they wished to be copied, the artists would have felt that their vocation was at an end. "No, Messieurs," they would have said, "we are not copyists or stone-masons ; if you desire our services, you must tell us merely how high or how low, within a little, your altar must be, and leave its beauty of form and decoration to us." Here, in short, is the grand difference between the state of matters in England and France. In the latter, the Clergy have contrived to enlist the arts in the service of the Church ; with us the Clergy have themselves become artists. In the one case, artists have with hearty enthusiasm brought all their skill in aid of the decorum of church service ; in the other, the artists stand aloof, disgusted with the ignorant self-conceit of men half artists half amateurs ; men who, if they are good artists, must be bad Clergymen ; who, armed with the dangerous acquirement of half-learning, attempt to carry the dogmatical method of councils in the matter of faith into the free domain of sentiment in matters of art.

Perhaps in all this we shall be thought to have used very severe language towards our own countrymen ; but we write solemnly and earnestly, because we are persuaded that there is a spirit at work labouring hard to counteract and pervert the influence of a real increase of piety in the Church, by identifying catholicity in religion with what was, after all, its merely external fashion at a particular period in the north-western half of Europe. Our real want of

catholicity does not lie in a lack of beautiful churches, but in the manners and habits of the Clergy, and 'in the reverent affection of the people to the Church. Go into any of our ancient cathedrals, and prove the truth of this. Take any parish you will in the metropolis, and inquire whether the priest keeps an exact reckoning of the number of communicants, knows their names and their condition, physically and spiritually; has a record of all who keep aloof from the church, of the causes that deter them, and who is ever found going about pressing men into the kingdom of heaven. All this is done by the Parisian clergy. Each parish priest has his return of communicants to make to the archbishop; each has it in his power to say, on an increase of the number, "These are the souls I have gained back into the fold of Christ during the last year." It is all very well to build gew-gaw churches to gratify a taste in the arts, if we remember that the catholicity of a building consists not in its form, but in the catholic use that is made of it. But if the profanity, indifference, and indecorum, to which one is so much accustomed in the places of worship that have all the supposed advantages of catholic architecture to recommend them, are suffered (as, alas! they are) to continue without remonstrance, we are committing a fatal error in applying all our energies to the ornament of the outside, while the inside is falling to pieces with disease and decay.

In our next, we propose, in continuation, to give some account of the internal condition of the Gallican Church.

---

## CHAPTERS ON ECCLESIASTICAL LAW.

### No. II.

#### RESIDENCE OF THE CLERGY.

OUR ancestors were wont to believe that obedience to the precepts of the law was fostered by the hand of religious education, rather than enforced by the terrors of additional statutes. We moderns are pleased to entertain far different views, and, in that respect, at least, consistent, to pursue a far different method. Legislation is the panacea of the nineteenth century. Enact, say our modern philosophers,—enact; pass statute after statute; regulate with exquisite minuteness the cries of the baby in the cradle, the laughter of the hoop-trundling boy, the murmurings of the toothless old man. Enforce temperance, chastity, and honesty, by station-houses, model prisons, black masks, and police acts; extinguish the evil passions, by dark lanterns, solitary cells, and police staves; regulate the morals of society, by commissioners, annual reports, decimal fractions, and registration acts. "Let not the law err," as Lord Coke says, "through its universality, but rather be minute even to the smallest trifle;" distance the Chinese legislator in levying so much per grain

on the quantum of hair appropriated in a court scuffle, and run a neck-and-neck race with his Hindoo rival in distinguishing between the heinousness of throwing the wax of the ears or the pairings of the nails at a neighbour's head. In consequence of the prevalence of this legislative epidemic, how few there are, and of necessity must be, who are not ignorant of the many laws with which our statute book is crowded, and which, by yearly additions, have now grown to the enormous number of ten thousand, the solid contents of some eighty thick octavo volumes, averaging five hundred pages of close type. And yet the law kindly presupposes to every one a knowledge, not of this or that act, but of every one of those acts "to amend an act to repeal an act" for the regulating of chimney-sweepers—the abolition of the constitution—or the discipline of the clergy. With respect to one branch alone of the statutes, that which relates to the Church, any one who looks at the outside of the many stout volumes professing to be compendiums of ecclesiastical law, must forthwith be convinced of the utter impossibility of any one, therein legislated for, being acquainted with one tithe of the contents. But still, to continue ignorant of every one of the contents, because we cannot know them all, is to whip one's own hide to spite another. This, then, has been our inducement for calling the attention of our clerical friends to the provisions of the act passed in August, 1838, relating to the residence of the clergy, and for analyzing the solid contents of this statute, in order that we may present to our readers, in a somewhat less repulsive form than nature has given them, the meaning of the many words and phrases of the lengthy clauses of this lengthy act.

If we are to believe the title of this act,\* its objects are the abridgement of the holding of benefices in plurality, and the better provision for compulsory residence of the clergy. If we are to believe its three preambles and one hundred and thirty-three clauses, not only does it provide for these deficiencies, but also for the union and disunion of benefices, the severing and alienation of tithes, glebe, and demesne lands from one benefice to another; the raising—compulsory raising—of residence houses, and the consequent mortgaging of the benefices, the compulsory imposition of curates on vicars and rectors, the non-farming and non-trading of the clergy, and the enforcing of all these hundred and more clauses, by penalties, monitions, sequestrations, and deprivation. The first fourteen clauses treat of pluralities; from thence to the twenty-seventh, benefices are united and disunited, glebes, tithes, and lands cut, carved, severed, and joined; by the three following, clerical farming and trading is legislated upon; from the thirty-second to the fifty-third clause, the question of residence is considered, and the many penalties, for neglect of that duty, enforced by the seven consecutive clauses; by the next dozen, houses are built, money raised, and mortgages created;

---

\* 1 & 2 Vict. c. 106.

then come about two dozen and a half about curates, obstinate incumbents, and Welsh parishes; and lastly, the act concludes with seven and twenty clauses, "*de omnibus rebus et quibusdam aliis*," a kind of legal lazy, where stray enactments and out-of-the-way clauses are thrown, for want of any more convenient residences.

And first, as to pluralities. Strong as is the temptation, we must not here delay in inquiring what was the state of the law respecting pluralities before the passing of this act, or how far *in foro conscientie* even now every cleric is bound by the statute of Lateran, recognised by the constitutions of Archbishop Peckham, and embodied into our common law, "forbidding all plurality of benefices to one man, and requiring a single priest to every church."

The provisions henceforth are of this nature:—Should any spiritual person, holding any cathedral preferment or benefice, accept any other cathedral preferment or benefice, not within the dispensatory limits of the act, and be admitted, instituted, or licensed to the same, then his previous preferment becomes *ipso facto* void. And any cleric who now holds more than one cathedral preferment or benefice, or one cathedral preferment and one benefice, will render his former preferments and benefices void by the acceptance of any other benefice or cathedral preferment, unless he shall, previous to his institution, deliver to his Diocesan his written option as to which of the benefices or preferments (being within the limits of the act) he proposes to hold together. And it deserves especial remembrance, that as these voidances are as well *absolute* as against patrons, unless the patron present in time, the presentation will lapse for that turn.\*

From these enactments two classes are excepted. Archdeacons—who may hold two livings, together with their archdeaconry, if situated within the limits of the act, so that one living be within the diocese of the archdeaconry; or may hold one benefice and one cathedral preferment, besides their archdeaconry, so that the latter be within the cathedral church and the former within the limits of the diocese to which the archdeaconry belongs: and, secondly, spiritual persons holding cathedral preferment, with or without a benefice, who may hold therewith any office in their cathedral or collegiate church, statutorily and accustomedly performed by the holders of such preferments.†

The dispensatory limits of the act are these:—Two benefices may be held together, if distant by the nearest road, or usual footpath or ferry, not more than ten miles, from church to church, or to the nearest church, if more than one, or if no church, to such place as the diocesan of the second preferment shall appoint. But this cannot be allowed: if the population of the one benefice being more than three thousand, that of the other should exceed five hundred, or *vice versa*, or if the united income of the two should exceed a

\* Sections 2, 11.

† Sec. 2.

thousand a year, and unless—for we have here an exception to an exception—unless one of the benefices situated within ten miles of each other, should contain more than two thousand persons, and have an income of less than 150*l.* per annum; the bishop having it in his power to compel residence for three-fourths of the year on the larger parish.\* To take advantage of these permissions, considerable difficulty and trouble must be undergone. The incumbent who applies for the requisite license—for be it remembered, without a license none of the benefits can be obtained—must make a statement to his diocesan of the yearly income of each benefice, the sources of that income, his annual rates, taxes, and outgoings, the population of the benefices according to the last parliamentary returns, and lastly, the distance between the livings. Then the bishop is to forward all these papers to the archbishop, who may then, if satisfied, issue his license to the petitioner; should he refuse, an appeal lies to the queen in council. All the expenses consequent on, and incidental to, these transactions, are to be paid by the incumbent who applies for the permission.†

The act, having thus persuaded itself that it has done its work as to pluralities, and henceforth taken out of the power of any satirist to describe the journeys of some person who desired to have an interview with a great pluralist, and pursued him from one end of England to the other, in vain, exclaiming—

“ ’Twas—— here, ’twas——there,  
 ’Twas——nowhere,—everywhere,”

proceeds to repeal two acts passed by Henry VIII. and Charles II. concerning the union of benefices, and to re-arrange the system.‡

To this end, the act proceeds to vest in the archbishop for his own diocese, or when it shall be represented to him by the bishop of any diocese, that the union of two or more benefices would be desirable, the power of recommending such union under certain restrictions. And these are, the benefices being either in the same or a contiguous parish—the aggregate population being not above 1,500—the aggregate income not more than 500*l.*—the consent of the patrons—a public notice of six weeks’ duration—and no sufficient cause to the contrary being shown by any person interested therein, previous to the expiration of the six weeks; on these conditions being complied with, the queen in council may, on such recommendation, order the union to be effected, and decide as to the succession of the nomination between the patrons, and all *other necessary matters*.§ Should it, however, be represented to the archbishop that the income of the proposed united benefice will be *larger than sufficient* to provide for the due maintenance and support of the incumbent, and that any

\* Sec. 3, 4, 5.

† Sec. 6, 7, 8, 9, 10.

‡ 37 Hen. VIII. c. 21; 17 Chas. II. c. 3.

§ Sec. 16.

part of the glebe lands, tithes, rent charges, tenements, and hereditaments, belonging to the benefice, can be separated from such union; then he has power to recommend to the queen in council such separation, and the addition of the same to some other poor adjoining benefice, at his discretion, by an exchange in such manner that the proposed augmentation shall be situated within the limits of the poor benefice.\* These exchanges must be made by deed, and all parties interested must join. To ensure their validity, they must be enrolled in the Court of Chancery within six months after their execution.† By the same act, benefices already united, or to be united under the provisions of the act, may, within sixty years after the passing of the act, that is, before the year 1898, be disunited in a similar manner, the patronage and the glebe severed, and separate residences provided on each part of the benefice. Should, however, the benefice be full at the time of the disunion, the incumbent is permitted to choose which of the benefices he will retain, and the patron to appoint to the one or more so vacated.‡ We cannot but consider this a good provision, and capable of producing great benefit to the Church, if rightly used. Take, for instance, an example—we allude to a real case—of four small parishes lying contiguous to one another, not in a clump, but in a long line; each parish has its residence-house, its church, and its small school; they are united into one, the vicar receives an income of about 800*l.* a year, and having established himself in one parish, the furthest of the line to the north, and placed his curate in the furthest to the south, considers his duty rightly performed. But what is the case? each parish obtains one service a Sunday, and no more; distance and bad roads preventing any further services: the two parishes at the extremes, where the vicar and the curate reside, are well managed; those in the interior get what attendance they can. Now, were these livings divided into two of 400*l.* a year each, each vicar would keep a curate, and each parish would have the advantage of a resident minister. Few vicars with an income of 800*l.* a year, can be expected to afford three curates; few vicars of half that income would delay in appointing one. The Bishop of Norwich would find many parishes in his diocese where the provisions of the 21st, 22d, 23d, 24th, and 25th clauses of this act might beneficially be carried into effect.

By another clause, isolated places may be annexed to contiguous parishes, or made into separate benefices, at the discretion of the same authority, and then all disputes—not a few, if the world be not changed—arising out of any of these alterations, are to be settled by a supplemental order of her majesty in council. This part of the act concludes with a proviso, that none of these alterations are to affect in any way the secular rates, taxes, charges, duties, or privileges of the parish.§

\* Sec. 17.

† Sec. 18.

‡ Sec. 21, 22, 23, 24, 25.

§ Sec. 26, 27.

Squeezed in between the union and disunion of benefices and licenses for non-residence, are four clauses, relating entirely to farming and trading, which were mainly occasioned by certain proceedings at law, against a clergyman as a partner in a joint-stock bank. From the passing of this act, no spiritual person holding any cathedral preferment, benefice, curacy, or lectureship, may farm more than eighty acres of land, without the written permission of his diocesan, which permission can be for no more than seven years, and not renewable; a fine of forty shillings per acre, for every acre above eighty, may be yearly exacted from any clergyman who may infringe this rule.\* Those who see little of the clergy in the out-of-the-way portions of dioceses, might readily suppose that any such enactment as this would be perfectly superfluous; those who have resided in a purely agricultural diocese can testify to the contrary. In some counties it is the exception for a clergyman not to farm large portions of land; in some cases five hundred, and even twelve hundred acres, the care of which must effectually prevent his due attendance on his flock; the more so, as it is not uncommon for the farm to extend very far beyond, or to lie entirely away from the parish where his presence is required. Surely it is now the duty of every ordinary to make strict inquiry as to the state of the dioceses in this particular. The act further provides that "no such person shall by himself, or by any other for him, or to his use, engage in or carry on any trade or dealing for gain or profit, or deal in any goods, wares, or merchandise, unless in such cases where such trading or dealing shall have been or shall be carried on by or on behalf of any number of partners exceeding six," or where it may have devolved on the clergyman by way of devise, bequest, inheritance, intestacy, settlement, marriage, bankruptcy or insolvency, provided he does not act as manager, or carry on the trade in person.† The exceptions to these clauses include tutors and schoolmasters, as to buying or selling in such employment, or selling any thing *bonâ fide* purchased for the use of the family; managers, directors, partners or shareholders in any benefit or life assurance society; buyers and sellers of corn or cattle necessary or convenient to be kept, sold, bought, or maintained by the buyer or seller; and, lastly, holders of mines situated in their own land, except in all cases as to personal sale, which is strictly prohibited. The penalties are severe: for the first offence, suspension for any time under one year, at the discretion of the judge; for the second offence, if proved to have been committed after previous suspension, the judge shall suspend the offending person for such time as he shall deem fit; whilst for a repetition of the offence again, the offender is to be deprived *ab officio et beneficio*, and the profits of his living sequestered, until the patron choose to present again; unless, by refraining for twelve months, he permit the benefice to lapse.‡

\* Sec. 28.

† Sec. 29.

‡ Sec. 29.

As we are now about to proceed to the chief provisions of the act, relating to residence, we have placed, in a note, the legal meaning of certain terms which we have already used occasionally, and which we shall now meet with at every page.\*

Residence in the parsonage-house of any benefice rightly belonging to the spiritual person, is a legal residence under this act; or in a house purchased by the governors of Queen Anne's Bounty, if previously approved of by the diocesan, by writing under his hand and seal, and duly registered; or, by license, in any other house, either within or without the parish, if the parsonage is unfit for residence.† An absence of three months in one or more periods within one year, except whilst residing on any other benefice, will subject the absentee to the penalties and forfeitures imposed by this act,‡ unless he can reckon himself among any of those four classes, who, by the 37, 38, 39, and 40 clauses of the act, are either entirely, or in a qualified degree, exempted from the penalties of non-residence.

1. Those whose office renders them absolutely exempt from all the penalties for non-residence.

2. Those who are exempt during the actual discharge of the duties of those offices in behalf of which they claim exemption.

3. Those who, having been in possession of their benefice before the act was passed, were exempt under the previous statute of the 57th Geo. III. c. 99.

4. Officers of cathedrals and fellows of Eton and Winchester, who are allowed to count their residence for cathedral and collegiate duties, under certain restrictions, as residence on their livings.

For facility of reference, the four classes are shown under the four following tables, with the nature of their respective exemptions.

#### CLASS I.

Having but one benefice, with cure of souls.	<ol style="list-style-type: none"> <li>1. The head of any college or hall at Oxford or Cambridge.</li> <li>2. The warden of the university of Durham.</li> <li>3. Head master of Eton, Winchester, or Westminster.</li> <li>4. Principal or professor of the East India College, if appointed before the passing of the act.</li> </ol>	Absolutely exempt from all penalties for non-residence.
--	---	---

\* *Benefice*—*Benefice with cure of souls*—includes all parishes, perpetual curacies, donatives, endowed public chapels, parochial chapelries, and chapelries and districts belonging or annexed, or reputed to belong or to be annexed to any church or chapel. *Cathedral Preferment*—includes every dignity or office in any cathedral or collegiate church. *Annual Value*—is to be computed by deducting from the gross yearly income, rates, taxes, tenths, dues, and other permanent charges and outgoings; but not stipends to curates, tenants' or occupants' rates or taxes, for house or glebe, nor expenses of repairing or improving the buildings, house, or fences. *Time*.—The year is to commence on the 1st of January, and end on the 31st of December; months are to be reckoned according to the calendar, unless made up of different periods less than a calendar month, when 30 days is to complete a month.

† Sec. 33, 34, 35.

‡ Sec. 32.

CLASS II.

Having but one benefice with cure of souls.

1. Dean of any cathedral or collegiate church.
2. Professor or public reader in either university.
3. Chaplain to the sovereign, queen dowager, king or queen's children, brethren, or sisters.
4. Chaplain to any archbishop or bishop.
5. Chaplain to the House of Commons.
6. Clerk, or deputy clerk, to the sovereign's closet.
7. Chancellor, vicar-general, commissary of any diocese, or archdeacon.
8. Dean, sub-dean, priest, or reader, in any of the sovereign's public or private chapels.
9. Preacher in any of the inns of court or rolls.
10. Provost of Eton, warden of Winchester, master of the Charterhouse, principal of St. David's, and King's College, London.

Exempt whilst actually discharging the duties of such offices respectively.

CLASS III.

If in possession of the benefice previous to the passing of this act, and entitled to exemptions or licenses by any previous acts,

1. Chancellor or vice-chancellor, or commissary, of either university.
2. Scholars under thirty years of age, abiding at either university for the purpose of study, without fraud.
3. Chaplains to authorized persons, during abidance and daily attendance on their duties.
4. Chaplain, clerk, or deputy-clerk of the closet, to the heir apparent.
5. Chaplain-general of the forces, by sea or land, or dockyards, during attendance on duty.
6. Chaplain to any ambassador.
7. Bursar, treasurer, dean, vice-president, sub-dean, public tutor, chaplain, or other such public officer in any college in either university.
8. Public librarian, registrar, proctor, and public orator, of either university, Sion College, or British Museum, during actual official residence.
9. Any fellow of a college, during residence required by statutes, and masters of Eton, Winchester, and Westminster.
10. Deans, prebendaries, and canons, and others holding any dignity in any cathedral or collegiate church, during their legal residence therein.

Are still entitled to the same exemption or license, after the passing of this act.

CLASS IV.

Residing and performing the duties of their office during the period required by the statutes or charter,

- Any prebendary, canon, priest, vicar, vicar choral, or minor canon, in any cathedral or collegiate church, or fellow of one of the colleges of Eton or Winchester.
- Proviso 1. Not to be absent from his benefice for such performance of his duty, for more than five months in any one year.
- Proviso 2. That it shall be lawful for any of the aforesaid spiritual persons, in any cathedral or collegiate church, or college, where the year for the purposes of residence is accounted to commence at some other period than the 1st of January, who may keep the periods of residence required for two successive years, in whole or in part in one year, to account such residence, though exceeding five months, as if he had resided on his benefice.\*

Shall be allowed to count such residence as if he had resided on some benefice.

\* Sec. 40.

The privileges and exemptions of these four classes do not require any license from the diocesan previous to the enjoyment of them.

We now come to those incumbents to any one of whom licenses of non-residence may be granted by their diocesan, on his presenting his petition to the bishop, containing his reason for the application, the proof he can offer of the truth of his statement, and the time during which he desires to be permitted to be absent from his benefice. To the petition, his own signature, or that of some person duly authorized by the bishop, must be appended. On the facts of one of the five reasons following being proved to the satisfaction of the bishop, he may grant the petitioner license of non-residence for such time (so that it do not extend beyond the last day of December in the quarter next after the year in which the license is granted,) and out of such limits as he may consider expedient.\* It is also necessary that every petition should specify the four particulars which will be found in the third column of the next table;† for the omission of any one of these will subject the petition to certain rejection. Should the bishop refuse to grant the license, an appeal lies to the archbishop of the province, and there is also a discretionary power vested in the diocesan of granting licenses of non-residence for any other reasons, after proper notice to the archbishop, and the addition of his signature to the license.‡

REASONS TO BE STATED.	PROOFS REQUIRED.	PARTICULARS TO BE SPECIFIED.
<i>In every Petition for Non-residence. §</i>		
1. Incapacity of mind or body.	Medical certificate.	1. Whether the petitioner intends to perform the duty himself, and if yea, at what distance from the church or chapel he desires to reside.
2. Dangerous illness of wife or child, making part of his family, and resident with him as such.	Ditto.	2. If he intends to have a curate, and at what salary, and whether resident, and whether in the residence-house, or in what other.
3. No house of residence, or house unfit for residence, unless such unfitness has been caused by wilful neglect of the petitioner.	Proof of unfitness, and certificate of two neighbouring clergymen, countersigned by the rural dean, that no convenient house in the parish or prescribed limits.	3. If the latter, at what distance, and where, and whether such curate serves any other and what cure, and in what capacity, or has any other preferment.
4. Occupying in the same parish a mansion, whereof the petitioner is owner.	Proof of the good and sufficient repair of the parsonage house.	4. The annual value and population of the benefice, number of chapels or churches, and date of the admission of the petitioner.

After the petitioner has by the above means obtained his license, "if there appear good cause for revoking the same," the bishop who granted it may do so by a writing under his hand, having previously given a sufficient opportunity to the licensee to show cause in favour of the license, subject to an appeal to the archbishop against the revocation. Every petition must be registered, and every license or revocation of license filed by copy in the registry of the diocese, within one month of the grant or revocation, and a copy of the license forwarded by the petitioner to the churchwardens of his parish, and

\* Sec. 43.

† Sec. 42.

‡ Sec. 44.

§ Sec. 42, 43.

|| License for six months renewable by archbishop alone.

of the revocation, by the person by whom it has been revoked, within the same time.\* It seems doubtful, under the registration clauses, whether a license of revocation for a benefice in an archbishop's peculiar, need be registered in the registry of the diocese in which it lies. Under former acts, registration in the registry of the archbishop was sufficient. From the uncertainty of the act, it will be safer and worth the expense to register in both offices. It is also provided, that in case of a vacancy, the guardian of the spiritualities of the diocese, or any one lawfully authorized to exercise general authority, has the same power of licensing and revocation, with the consent of the archbishop, as the bishop of the diocese. And now passing over some minor and unimportant clauses, we proceed to the pains and penalties of this discipline bill.

The penalties, for non-residence, imposed by this act, rise gradually the forfeiture of a regulated portion of the proceeds of the benefice, to monition, and from thence to sequestration, and eventually deprivation. Any clergyman absent from his benefice without license or exemption, under this or the former acts, or not resident on any other benefice belonging to him, for any period of time together, or to be accounted at several times, in one year, exceeding

Three months, and under six,	is to forfeit	one-third of the annual value of the benefice.
Six months, and under eight	"	one-half.
Eight months, and under twelve	"	two-thirds.
For one entire year	"	three-fourths.†

We have already seen how all forfeitures under this act are to be estimated, or rather how the annual income of a benefice is to be accounted; let us now see how this scale of duties is to be levied; for that purpose we must skip from the thirty-second clause to that legal olio with which the act concludes, where, among a variety of clauses, we shall discover three or four very much to our purpose.

All penalties and forfeitures incurred under this act, say these clauses, by spiritual persons holding a benefice, are to be recovered in the court of the diocesan. From all spiritual persons not holding a benefice, by the common action for debt, in any of the courts at Westminster. Monition and sequestration may also be used in enforcing the forfeitures, and the money recovered applied to the augmentation of the living, at the discretion of the bishop, or paid over to the treasurer of Queen Anne's bounty.‡ No penalty or forfeiture, however, can be recovered against any spiritual person under this act which he may have incurred previous to the first of January in the year immediately preceding that in which the proceedings against him, for the infringement of the act, not for the payment of the penalty, were commenced.§

Instead, however, of proceeding under the 32d section, or indeed

\* Sec. 43, 50. † Sec. 32. ‡ Sec. 114, 115, 117, 119. § Sec. 118.

after such proceeding, the bishop, should it appear to him that any clergyman in his diocese does not reside sufficiently according to the meaning of the act, may issue a monition to the offending person, ordering him to make his return to the monition within thirty days of its date, or to return and reside on his benefice, and pay the costs of the proceedings. The bishop may also require proof of any facts stated in the return to the monition, and on such proof appearing to be unsatisfactory, he may then *peremptorily* order the clergyman to return to residence within thirty days after the service of the order; and in case of non-compliance, sequestration may follow until the order is complied with, or sufficient reasons for non-compliance stated and proved to the satisfaction of the diocesan. The proceeds of such a sequestration are to be applied, first, for the costs and expenses of serving the cure, then to the payment of the penalties, the costs of the proceedings, repair of chancel, house of residence, glebe and demesne lands. Should the benefice be under a previous sequestration for debt, then the creditor under that proceeding is to come in for payment, and after all these charges have been paid and satisfied, the bishop may apply the *surplus* to the augmentation of the benefice, or pay the same to the treasurer of Queen Anne's bounty.\* He possesses also a discretionary power of paying any portion of the profits of the sequestration to the incumbent, within six months after the date of the order. Where the bishop's discretion in this case is to come in the act does not inform us: it first gives him power to sequester, if he pleases; then of ordering the profits to be distributed in a certain way, by which they must all be consumed, as the last provision is for the disposal of the surplus, and then comes this discretionary power of paying any portion thereof, "whether it remain in the hands of the sequestrator, or have been paid to the treasurer of the bounty," to the clergyman. From the terms of the clause just quoted, it seems that the discretion cannot take effect until after the debt, if any, on the living has been cleared off, and that the bishop has only the choice of augmenting the living or the bounty fund, or paying the surplus, or such part as he thinks fit, to the incumbent. However, the point is open to argument. The appeal to the archbishop, which of course lies in this case, is confined within one month of the service of the order. There is also a power in the bishop of remitting the penalties, provided that in every case where the offence is more than six months' non-residence, the nature and special circumstances of such case shall be presented to the queen in council, in whom the allowance, alteration, or disallowance of such remission is vested.† The act then goes on to provide, that in case any unlicensed or unexempted cleric, after he has obeyed the monition or suffered from sequestration, shall wilfully and within twelve months after the commencement of such residence, absent himself for *one month*, either together or to be accounted at separate times within the year, his

---

\* Sec. 54, 55.

† Sec. 54, 57.

bishop may proceed to sequester without any monition, in the same way as by the former section, unless the incumbent can protect himself by an appeal to the archbishop. And see the results. If any benefice should remain under sequestration for non-residence *for one whole year*, or (*be it for any time*) a benefice be sequestered *twice*, during two years, (for the offence of the same incumbent,) without relief or appeal, then such benefice shall be *void, as if such spiritual person were dead*.\*

The great reason, in modern times, of non-residence being the inadequate provision of residence houses, this act takes this point into consideration; of these details a short summary must suffice. Immediately on the avoidance of any benefice, the bishop may issue a communication to the rural dean of the district, and any other three clergymen of the diocese, to inquire and report to him the value of the living, the state of the parsonage or its non-existence, and the probable expense of erecting a new one, or repairing the old. Then a professional estimate is to be made, and with the report to be forwarded to the patron, and unless within two months he objects and obtains some alteration, or the entire setting aside of the report, the sum required is to be raised by mortgaging the glebe, tithes, &c., for thirty-five years, to any one who will lend money on them, at any legal interest. If the living is under a hundred a year, it may remain without a residence, otherwise four years of the net income may be raised, one-thirtieth part to be repaid annually with the interest. Instead, however, of raising an entirely new house, any house in the limits of the benefice, deemed suitable, may be purchased and conveyed to the patron as a trustee for the incumbent. All the practical part of the business is to be vested in the person appointed by the bishop, who may receive five per cent. on the expenditure for his trouble. And Queen Anne's bounty, and any colleges at either university, may lend their money, the former at four per cent., and the latter without any interest, for the purposes of the act.†

No doubt the provisions of previous acts, and of this one too, are very useful in providing residence houses in benefices; but still their provisions should be used with great caution and much discrimination. How many livings do we find overbuilt, overburdened with a parsonage, well adapted to the private fortune, perhaps, of the person who raised it, and who mortgaged the tithes to their utmost to complete his house, but little suited for a succeeding incumbent, whose only dependence is the income of his benefice, already lessened by the mortgage of his predecessor. Again, taking for instance a living of two hundred a year. By this act 800*l.* can be raised on such a benefice, and that without the consent of the incoming cleric, on whom will be entailed a payment in its first year of 32*l.*, or perhaps 36*l.* for interest, besides 26*l.* 13*s.* as the portion of the principal to be paid off yearly. His interest will decrease yearly by some five and twenty shillings, by which process it will require more

\* Sec. 58.

† Secs. 62—74.

than seven years, should he succeed in raising the money at 4l. per cent, and more than ten years otherwise, before his annual payments will be reduced to one-fourth of his income. Surely this would be a high rent for an eight hundred pound house in the country.

We must now conclude our analysis of the last enactments respecting plurality—clerical farming—residence and residence houses, reserving until another opportunity those clauses which relate to curates; and that with less regret, as we hope to be able to make a general *résumé* of the law respecting curacies, in our next article on Ecclesiastical Law.

---

#### APPENDIX TO THE ARTICLE ON BENNETT'S THEOLOGY OF THE EARLY CHRISTIAN CHURCH.

THE evidence for episcopacy in St. Clement of Rome is so interesting as well as important a subject, that there is no need, it is trusted, to apologize for referring to it, in connexion with the review of Dr. Bennett's book, in the last Number of the CHRISTIAN REMEMBRANCER.

The question was there argued on grounds narrowed by two remarkable concessions:—1. that the Corinthians were without a bishop: 2. that St. Clement does not bear testimony to episcopacy.

These were of course only made for argument's sake. But when we find even a writer like the Provost of Oriel, (in his Bampton Lectures,) so far carried astray by a spirit of extreme candour, as to make these concessions *simpliciter*, it is time to re-consider the matter.

Perhaps, therefore, it will not be useless to state briefly some conclusions from the Epistle of St. Clement:—

I. The first "proof" of non-episcopal government at Corinth is sought from the salutation. "Had there been a bishop, would he not have been named as the head of the Church?"

Now, inasmuch as St. Clement makes no more mention of a bishop of Rome, than of a bishop of Corinth, this proves a little too much. His words are,

Ἡ ἐκκλησία τοῦ Θεοῦ ἡ παροικοῦσα Ῥώμην, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ παροικοῦσῃ Κόρινθον, κ. τ. ἔ.

It is not necessary to demonstrate the existence of a bishop of Rome, and therefore the argument is reversed. The two churches are spoken of in the same terms: therefore, on probable grounds, we say that their constitution was the same.

II. Proceeding to the first section, we find these words: ἀπροσωπολήπτως πάντα ἐποιεῖτε, καὶ τοῖς νόμοις τοῦ Θεοῦ ἐπορεύεσθε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν, καὶ τιμὴν τὴν καθήκουσαν

ἀπονέμοντες τοῖς παρ' ὑμῖν πρεσβυτέροις· νέοις τε μέτρια καὶ σεμνὰ νοεῖν ἐπιτρέπετε.

Here are mentioned, 1. ἡγούμενοι, 2. πρεσβύτεροι, 3. νέοι: clearly three separate classes, with the proper line of conduct to be adopted towards each; ὑποταγῇ to the first, τιμῇ to the second, ἐπιτροπῇ τοῦ νοεῖν σεμνά, κ. τ. ἐ. to the third.

It is admitted that the words may mean, 1. "any rulers," 2. "any seniors," 3. "any juniors." But let us consider, whether there is no probability of their meaning something more definite. In section thirty-seven, ἡγούμενος is used for "a general." In ecclesiastical language we find it the technical name of the head of a monastery: Chrysostom is quoted by Sucier, who also gives passages where *Hegumenus* occurs in Latin, in the same sense. In the Greek church it is so to this day. Does the language of the New Testament help us?

Matt. ii. 6, in the prophecy of the Messiah, we have ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ. Let us mark the words, ἡγούμενος and ποιμανεῖ, remembering how immediately "the *pastorate*" was assigned (by the use of the latter word) to bishops, and them alone, under the Chief Shepherd.

Acts xiv. 12, St. Paul is called ἡγούμενος τοῦ λόγου.

— xv. 22, Judas Barsabas, and Silas are ἄνδρες ἡγούμενοι ἐν τοῖς ἀδελφοῖς.

Of this Judas we know nothing which can throw doubt on my interpretation of ἡγούμενος: and of Silas, all that we know would confirm us in taking it as denoting high ecclesiastical office. We have ancient authority (it is not meant, however, to discuss Hippolytus's Catalogue of the Seventy) for calling him *Bishop of Corinth*.

In Luke xxii. 26, we read the words of our blessed Lord, ὁ μελῶν ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. To this we shall return.

In Heb. xiii. 7, μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάβησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ, κ. τ. ἐ; and ibid. 17, πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέκχετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὡς λόγον ἀποδώσοντες ὑπὲρ τῶν ψυχῶν ὑμῶν.

The word ἡγούμενος clearly is used of the holders of an office, (1.) supreme, (2.) in spiritual things, (3.) distinct from that implied in πρεσβύτερος. Moreover, its use as opposed to ὁ διακονῶν, by our Lord himself, makes it more than probable that as διάκονος became the name of a specific "ministry," so ἡγούμενος of a specific "primacy," in the Church. And this is confirmed by the word ὑποτασσόμενοι, which (except in Ephes. v. 21,) seems always to be used of duty to a *supreme* power: compare Luke ii. 51; x. 17, 20; Rom. xiii. 1; 1 Cor. xiv. 34, &c.: and ὑποταγῇ, in Gal. ii. 5, 1 Tim. ii. 11, iii. 4. The technical use of πρεσβύτερος is of course admitted. That it is so used here is probable from the fact, that while ὑποταγῇ is mentioned as the duty to ἡγούμενοι, that to πρεσβύτεροι is ἡ καθήκουσα τιμή: compare 1 Tim. v. 17, οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς

ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. The case of the *νεοί* is more difficult; yet, if we adhere to our rule of weighing the scriptural use of St. Clement's words, there will seem to be reason to identify them with the *διάκονοι*, and to suspect that their insubordination had something to do with the miserable state of the Corinthian Church.

Luke xxii. 26, ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.

Here *μείζων* is to *νεώτερος* as *ἡγούμενος* to *διακονῶν*.

Acts v., of Ananias and Sapphira:—ver. 6, ἀναστάντες οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν; ver. 10, εἰσελθόντες οἱ νεανίσκοι εὗρον αὐτὴν νεκρὰν καὶ ἐξενέγκαντες ἔθαψαν. This was before the ordination of the *Seven*: and the men who carried Stephen to his burial, have not the same epithet.

1 Tim. iii. 6, (δεῖ ἐπίσκοπον εἶναι) μὴ νεόφυτον.

It must be noticed that *σεμνὰ νοεῖν ἐπετρέπετε* is exactly in accordance with St. Paul's pastoral injunctions, wherein *σεμνότης* is the characteristic most inculcated,—*διακόνους ὡσαύτως σεμνοὺς—γυναῖκας ὡσαύτως σεμνάς*, etc. Lastly, we have to consider the use of *ἐπιτρέπειν*, in 1 Cor. xiv. 33, αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν, οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν. 1 Tim. ii. 12, διδάσκειν γυναῖκί οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἄνδρός.

Bearing in mind the delicacy with which St. Clement plainly felt that he must suggest his admonitions, suppressing even his own name and authority at Rome, is there not something very striking in the peculiar, specific meaning of which all his words in this passage are at least capable? To understand this fully, we must try to throw ourselves back to a time when such words were becoming only half technical, (that is, when the technical sense had not excluded the general one,) and consider the way in which *Elder* and *Minister* might then have been used: and it will be difficult to escape the conclusion that St. Clement, with his heart full of the "new things and old" of both Testaments, was applying scriptural words in their fullest scriptural sense; albeit, to those who were blinded among the Corinthians, as in later times, he may have spoken in parables.

III. Section Forty, we have, πάντα τάξει ποιεῖν ὀφείλομεν, ὅσα ὁ Δεσπότης ἐκέλευσεν ἐπιτελεῖν. . . . τῷ γὰρ ἀρχιερεῖ ἰδία λειτουργία δεδομένη ἐστίν, καὶ τοῖς ἱερεῦσιν ἰδῖος ὁ τόπος προστέτακται, καὶ λευίταις ἰδία διακονία ἐπίκειται· ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασι δίδεται.

This passage is so important that Neander coolly says, it *must be* interpolated, because it transfers Jewish notions to the Christian Church. He therefore confesses the meaning; and we are not afraid of what any reasonable man may say of the "vicious circle," by which he gets rid of it.

Others, less ingenuously, say that it is only a comparison *drawn from* the Jewish Church. True; but a comparison which requires a similarity. There is nothing implying, "The Jews were so and so."

It is, "We have each his office;" and three distinct *clerical* offices are named, along with the duties of the *laity*. The verbs all imply a present sense:—ὀφείλομεν, ποιοῦντες, οὐ διαμαρτάνουσι, δεδομέναι εἰσι, προστέτακται, ἐπικεῖνται, δέδεται. Every scholar knows the force of these tenses. Only the *names* of God's priesthood under the older dispensation are applied. It is therefore a plain metaphor, and there are three orders of the Christian ministry, which so correspond to these Jewish ones, that they may be called by their names. The words too must be noticed: λειτουργία is given to the ἀρχιερεὺς, διακονίαι to the λεῖται. That the deacons were in ecclesiastical language called Levites, is well known: see Suicer *in voce*.

IV. Section Forty-two. But, say the enemies, here is a distinct statement of what the apostles did,—κατὰ χώρας καὶ πόλεις κηρύσσοντες, καθέστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ Πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν.

Our answer is—

1st, These ἐπίσκοποι being confessedly identical with *presbyters*, as always in the New Testament, (for we fight for *things*, not *names*,) this is a distinct statement that the apostles constituted their first converts *priests* and *deacons*, in the Churches of which they retained the apostolical charge. Had they ordained *three* orders at that time, there would have been now *four* in the Church.

2d, He goes on to say, Καὶ οἱ ἀπόστολοι ἡμῶν, (the apostles, which stood in this relation to the churches which they founded,) ἔγνωσαν . . . . ὅτι ἔρις ἔσται ἐπὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς διὰ ταύτην οὖν τὴν αἰτίαν . . . . κατέστησαν τοὺς προειρημένους, καὶ μετὰξὺ (after them) ἐπινομήν δεδώκασιν, ὥπως ἐὰν κοιμηθῶσιν, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν. Is it not the natural interpretation of this passage, that the apostles, towards the end of their lives, made a second appointment, from among the subordinate ministers, of those who were to succeed them in the apostolate?

The word ἐπινομή is indeed a doubtful one: see the note in Mr. Jacobson's invaluable edition. But a sense, certainly as agreeable to analogy and appropriate to the passage as any there mentioned, would be *the place of first shepherd to the flock*, equal to ἐπισκοπή.

3d, St. Clement is here arguing from Isai. lx, 17; where he read the words, ἐπισκόπους and διακόνους, and these only.

## NOTICES OF BOOKS.

*Sacred Hymns from the German. Translated by FRANCES ELIZABETH COX. London: Pickering. 1841.*

THIS beautiful little volume consists of translations of Hymns from the German, varying in the date of their composition from the era of the Reformation to the present day. It is a valuable addition to our collections of sacred poetry; and we have no hesitation in pronouncing it to be one of the most successful attempts at translation which it has been our good fortune to meet with, whether we regard the faithfulness of the translator to the sentiment and metre of the original hymns, or the spirit and life which she has contrived to transfuse from them into her own translation. Take the following hymns as samples of the whole:—

## EPIPHANIASLIED.

"Ich bin die Wurzel des Geschlechts Davids:  
Ein heller Morgenstern."

Im Abend blinkt der Morgenstern,  
Die Weisen nahen sich von fern;  
Im Niedergang entsteht ein Licht,  
Das kennet keinen Aufgang nicht.

Es strahlet aus der Ewigkeit,  
Und senket sich hier in die Zeit;  
Sein heller Glanz vertreibt die Nacht,  
Aus Finsterniss wird Tag gemacht.

O Jesu, heller Morgenstern,  
Leucht in die Näh und in die Fern,  
Dass du auch seist zu unsrer Zeit  
Von uns erkannt und benedict.

ERNST LANGE (1650—1727.)

## TAUFLIED.

"Lasset die Kindlein zu mir kommen, und  
wehret ihnen nicht; denn solcher ist das Reich  
Gottes."

LIEBSTER Jesu, hier sind wir,  
Deinem Worte nachzuleben:  
Dieses Kindlein kommt zu dir,  
Weil du den Befehl gegeben,  
Dass man sie zu Christo führe,  
Denn das Himmelreich ist ihre.

Ja, es schallet allermeist  
Dieses Wort in unsern Ohren:  
Wer durch Wasser und durch Geist  
Nicht zuvor ist neu geboren,  
Wird von dir nicht aufgenommen,  
Wird in Gottes Reich nicht kommen.

Darum eilen wir zu dir,  
Nimm das Pfand von unsern Armen;  
Tritt mit deinem Glanz herfür  
Und erzeige dein Erbarmen,  
Dass es dein Kind hier auf Erden  
Und im Himmel möge werden.

Mache Licht aus Finsterniss,  
Setz es aus dem Zorn zur Gnade;  
Heil den tiefen Schlangenbiss,  
Durch die Kraft im Wunderbade;  
Vor des heiligen Geistes Wehen  
Lass den Sündenwust vergehen.

## HYMN FOR THE EPIPHANY.

"I am the root and the offspring of David, and  
the bright and Morning Star."—Rev. xxii. 16.

THE wondering sages trace from far,  
Bright in the west, the Morning-star;  
A light illumines the western skies,  
Seen never in the east to rise.

Eternity produced its blaze;  
Time's fulness hails its nearer rays;  
Its brightness chases night away,  
And kindles darkness into day.

O Jesu! brightest Morning-star!  
Shed forth thy beams both near and far,  
That all, in these our later days,  
May know Thee, and proclaim thy praise.

## FOR THE SACRAMENT OF BAPTISM.

"Suffer the little children to come unto me,  
and forbid them not: for of such is the king-  
dom of God."—St. Mark, x. 14.

JESUS, Lord, thy servants see  
Offering here obedience willing;  
Lo! this infant comes to Thee,  
Thus thy mandate blest fulfilling:  
'Tis for such thyself declarast  
That the kingdom Thou preparest.

Loudly sounds thy warning plain,  
Us with holy fear imbuing,  
"He must here be born again,  
Heart and mind and life renewing,  
Born of water and the Spirit,  
Who my kingdom will inherit."

Take the pledge we offer now,  
To the font baptismal hastening;  
Make him, Lord, thy child below;  
Let him feel thy tender chastening;  
That he here may love and fear Thee,  
And in heaven dwell ever near Thee.

Let thy light from darkness shine,  
Grace instead of wrath revealing,  
Through the water's power divine,  
Satan's venom'd death-sting healing;  
Make his soul thy Spirit's dwelling,  
By its breath all sin expelling.

Hirte, nimm dein Schäflein an,  
Haupt, mach es zu deinem Gliede;  
Himmelsweg, zeig ihm die Bahn,  
Friedefürst, schenk ihm den Frieden,  
Weinstock, hilf, dass diese Rebe  
Auch im Glauben dich umgebe.

Nun wir legen an dein Herz  
Was von Herzen ist gegangen;  
Führ die Seuffer himmelwärts,  
Und erfülle das Verlangen:  
Ja, den Namen, den wir geben,  
Schreib ins Lebensbuch zum Leben.

BENJAMIN SCHMOLCK (1672—1737.)

TRAUUNGSLIED.

"Der Herr segne dich und behüte dich:  
Er erleuchte sein Angesicht über dich und  
gebe dir Frieden."

ERHEBT euch, frohe Jubellieder,  
Zu Gottes lichtem Thron empor;  
Es hört, es neigt zu uns hernieder  
Der Weltenherr sein Vaterohr:  
Gott, der da ist, sein wird und war,  
Gott, segne dieses neue Paar.

Ja möge, Gott euch beide segnen;  
Mög er, ohn den kein Haupthaar fällt,  
Mit Licht und Kraft euch stets begegnen,  
Beim Gang durch diese dunkle Welt:  
Gott, segne dieses neue Paar,  
Sei mit ihm heut, sei immerdar.

Lasst euch vom Worte Gottes leiten,  
Nach Christus bildet euren Sinn,  
Stets eingedenk der Ewigkeiten;  
Dort führt das Pilgerleben hin:  
Gott, segne dieses neue Paar,  
Sei mit ihm heut, sei immerdar.

Schämt euch nicht, Gott um Gnad zu flehen,  
Ohn den euch keine Freude blüht;  
Seid nicht zu trüg vor Gott zu stehen,  
Bis ihr in Liebe zu ihm glüht:  
Gott, segne dieses neue Paar,  
Sei mit ihm heut und immerdar.

Wohlan, ergreift mit Gottes Freude  
Und voll Vertrauen den Pilgerstab,  
Dass euch nichts von einander scheide,  
Von Gott nichts bis ins stille Grab:  
Gott, segne dieses neue Paar,  
Sei mit ihm heut und immerdar.

Wohlan, es sei mit euch der Friede,  
Die treuste Liebe Lebenslang;  
Beim Morgen—und beim Abendliede  
Stärkt täglich euch im Christengang:  
Gott, segne dieses neue Paar,  
Sei mit ihm heut und immerdar.

Wohlan, sprecht nun: Her, wir geloben  
Dir ewge Treue, Hand in Hand!  
Bis wir dich schauen einst dort oben  
In jenem selgen Heimathland:  
Gott der da ist, sein wird und war,  
Sei mit euch heut, sei immerdar.

Prince of Peace, thy peace bestow;  
Shepherd, to thy sheep-folk take him;  
Way of life, his pathway shew;  
Head, thy living member make him;  
Vine, abundant fruit providing,  
Keep this branch in Thee abiding.

Lord of grace! to Thee we cry,  
Filled our hearts to overpowering;  
Heavenward take the burdened sigh,  
Blessings on the babe bestowing:  
Write the name we now have given,  
Write it in the book of heaven.

HYMN FOR A MARRIAGE.

"The Lord bless thee, and keep thee; the  
Lord make his face shine upon thee, and give  
thee peace."—Numb. vi. 24—26.

RAISE high the note of exultation  
To God's bright throne with voices clear;  
The mighty Lord of all Creation  
Lends to our song a Father's ear;  
Eternal Lord of heaven above,  
Look down and bless their plighted love.

O'er each event of life presiding,  
May God rich gifts on both bestow,  
With heavenly light your footsteps guiding,  
As through the world's dark wild ye go;  
Eternal Lord of heaven above,  
Look down and bless their plighted love.

By God's own word each action measure,  
Let Christ your great exemplar be;  
Still fix your hearts on heavenly treasure,  
We hasten towards eternity;  
Eternal Lord of heaven above,  
Look down and bless their plighted love.

Together bend, God's grace imploring,  
Or no true joy your love will know;  
Your voices blend, his name adoring,  
Till love to God each heart o'erflow;  
Eternal Lord of heaven above,  
Look down and bless their plighted love.

With cheerful faith in God confide ye,  
The pilgrim's staff with courage take,  
And, till the silent grave divide ye,  
God and each other ne'er forsake;  
Eternal Lord of heaven above,  
Look down and bless their plighted love.

May peace and love, your lives adorning,  
Attend you all your course along;  
Your Christian walk, each night and morning,  
Oh! strengthen still with prayer and song;  
Eternal Lord of heaven above,  
Look down and bless their plighted love.

Together now your voices raising,  
Vow truth to God, hand join'd in hand,  
Till, on his glories ever gazing,  
Ye meet in heaven's own happy land;  
Eternal Lord of heaven above,  
Look down and bless their plighted love.

After conceding this due meed of praise to the fidelity, skill, and taste displayed in these translations, we feel compelled to state, however reluctantly, that the accomplished authoress has not been quite so happy in her selection of hymns for translation as in the execution of the translations themselves. We greatly prefer to hymns

so comparatively modern, as the majority contained in the present volume, those of a date coeval with the dawn of the Reformation, many of which, we believe, are themselves nothing more than translations from the Latin of hymns previously used in the churches on the continent. If inferior as poetical compositions, their disparity is, in this respect, more than supplied by the advantage which they possess, of embodying more of the objective than of the subjective system of religious truth—a distinction that will be found to pervade, more or less, all the compositions of the earlier, as contrasted with the later period. We have not Chevalier Bunsen's collection at hand (from which the present selection was made), and are therefore unable to state whether or not it contains any of the hymns to which we refer; but we beg to call the attention of the authoress of the work before us to the hymns, "Christ ist Erstanden," "Der Tag der ist so freudereich," "Ein feste Burg ist unser Gott," as examples of what we mean, because we know of no greater service she could render to the lovers of the poetry, and we may add of the music, of the Church, (for some of the most beautiful of the old German Chorals were set to these metrical hymns,) than by presenting the public with a second volume of hymns, translated with the same talent and spirit as those contained in the present volume, and, like them, retaining the same metres as the originals, but selected on the principle suggested in the above remarks. We shall be the first to hail with pleasure the announcement of such a volume.

---

*The Seven Sermons preached at the Consecration and Re-opening of the Parish Church of Leeds; with an Introduction.* Leeds: T. W. Green, 1842. Small 8vo.

In this very elegant volume, the Seven Sermons preached at the Consecration and Re-opening of the Parish Church of Leeds, are accompanied with a view and description of the church, with a list of the several benefactors to the church, and with a full account of the circumstances attending the consecration, and of whatever else can satisfy the curiosity of those who looked with the feelings of churchmen upon the dedication of so splendid a sanctuary, under circumstances replete with more than ordinary interest.

In the Introduction, the editor (Rev. W. H. Teale) has found room for some important matter on the subject of the consecration of churches in general; and he has afforded proofs, never unimportant, and at the present season peculiarly valuable, of the comparative neglect of the consecration of churches previous to the Reformation.

But we will not suffer the general question to detain us from some of the more remarkable features which distinguished the particular instance before us. At the head of the list of the Clergy present, we find the following names:—His Grace, the Lord Archbishop of York; the Lord Bishop of Ripon; the Right Rev. the Bishop of Ross and Argyll; and the Right Rev. the Bishop of New Jersey; and all these illustrious prelates took their part in the solemn service. The presence of the two latter prelates, (representatives, as it were, of the Church

in Scotland and in America,) engaged in the service of the same altar with an English metropolitan and Bishop, exemplifying as it did the harmony between three several branches of the Church, so widely separated in local situation and in circumstances, was an incident involving some important principles.

It is only within a short time that the Clergy of the sister-churches have been permitted to officiate among us;\* the laws of the State, (we need not say for bad reasons, yet for reasons which we are glad to see overruled,) having hitherto prevented this interchange of ecclesiastical courtesy. It was almost immediately upon the modification of the law, that Dr. Low, the venerable Bishop of Ross and Argyll, and the senior member of the College of Bishops in Scotland; and Bishop Doane, the much-venerated Bishop of New Jersey, U. S.; were enabled to meet in token of their perfect communion with us, in this splendid ceremony; and this embodying of a high ecclesiastical principle to the eye of churchmen cannot have been unconstructive. We cannot do better than borrow the words of Bishop Doane, in the eloquent sermon which stands first in this volume. "Most Rev. Brother, and Right Rev. Brethren," says he, addressing the Archbishop of York, and the Bishop of Ross and Argyll:—

"Most reverend brother, and right reverend brethren, it is no ordinary providence of God that brings us here together. In other days, solemnities like this were the occasion when the Bishops of Christ's Church were wont to come together from distant provinces, for the confirmation of the faith, and the increase of charity, and to renew their solemn vows to God, and pledge themselves, each to the other, to new service, and, if need should be, new sufferings, in his name. Is it not so again? Shall it not be so now? From the far-distant west, a Bishop of that Church, which, as the youngest daughter of the Saviour's household, has so much to acknowledge, and so gratefully acknowledges it, of "first foundation," under God, and "long continuance of nursing care and protection," I come, to pay my vows here in my fathers' Church, and to my fathers' God."—Pp. 22, 23.

The quotation might have been much longer without failing in interest. Sure we are, that the readers of his sermon will sympathise with the American prelate, in the intense feeling with which he describes himself to have visited several places in England which seemed marked out as connected by successive important incidents, with the existence and purity of the apostolical succession in a new world.

But the person on whom all eyes were most necessarily turned, and with whom all hearts must have been in unison, on that day of religious festival, was the Vicar of Leeds himself. To him, directly or indirectly, whatever was peculiar in the solemnity and interest of the occasion, was due. To him, and to his influence, we must refer as well the splendour of the edifice, as the eminence and importance of the illustrious congregation of ecclesiastics assembled at the dedication of that noble church to the Most High. Here was the visible fruit of many years' labour, by a man of greater power in exciting worthy emotions, and instilling high principles, than almost any one of the present day. His noble church embodies a principle and a feeling which he has successfully excited and fostered. There were thousands indeed ready to

\* The first church in England, in which an American divine preached, was St. James', Leeds.

respond to his appeal. He would have a sanctuary worthy of the worshippers, and the worshippers would have one too: he was ready beyond his proportion, yet not alone, to supply the means: the spirit of pious and intelligent Churchmanship, which would have the house of God not merely large and fine, but appropriate and christian, was touched to good effect in many hearts: and when the *visible building* was provided, and the strength, beauty, and unity of the *spiritual church* also was to be exemplified; when the opportunity presented itself of affording the most important and intelligible signs of that christian fellowship which binds the whole body together; many there were, even fathers in the Church, ready at his appeal to their kindred feelings, to join heart and hand in the inculcation of so important a lesson. If we can collect any thing of the character of the Vicar of Leeds from his works, he would be the first person gratefully to acknowledge the sympathy he has found in others, and the great alacrity with which his wishes have been met; yet we must confess also that it was under his auspices that the effect was produced. The strings which were to be touched to elicit a full harmony of principles, of feeling, and of action, were there; but who else could have so touched them as he has done?

Dr. Hook's own sermon, on the text, "The palace is not for man, but for the Lord God," asserts the principles on which he has laboured effectually to erect a noble church in his wealthy and extensive parish. It would be doing him injustice to represent any particular passage as giving a summary of his views; but we must extract the following, with the remark that, the moment at which he could so speak must have been to him a happy moment indeed; and in whatever sense it might be consistently with pure religion, a *proud* one. Canopied by the lofty roof which had risen under his auspices, and surrounded by thousands of worshippers, whose minds had been elevated by the solemn service, and the noble fabric, he might well say—

"It has been to enable us thus to serve God according to the ceremonial, not of the middle ages, but of the existing Church of England, that this our 'beautiful house' has been erected, a palace for the King of kings. We admit that there may be circumstances under which the lowly hovel may be a fit place for christian worship, as well as for the preaching of the gospel; but then of the hovels that surround it, it ought to be the best. The tabernacle was but a tent; but then among the tents of wandering Israel it stood pre-eminent and conspicuous. We would not have the palace of our heavenly King inferior in magnificence to the palace of our earthly sovereign. But then our ideas of magnificence are relative. Heaven alone is magnificent. When we shall be in heaven, how insignificant will the most magnificent of earthly things appear to be! What is requisite is only that we should offer at all times of our best. If the sovereign of this land were led by circumstances to sojourn for a time in some poor village, the poor inhabitants of that village could not erect a sumptuous palace for their queen, nor would she expect it; but she *would* expect what loyal hearts would be proud to render, the very best accommodation the humble village could afford. And so in a retired hamlet, if we do feel shame to see a ruined church beside a princely mansion, or, still more disgraceful—(oh! disgrace of the Church that ever it should so be!) beside a decorated parsonage, yet we do not there expect a magnificent sanctuary. We merely desire to see it neat and cleanly, and so arranged that the services may in it be properly performed. But in a wealthy town, where our merchants, the princes of the earth, dwell in their ceiled houses, we should expect to behold a pious people lavishing their money in order to decorate the palace of their God; and they would feel shame to see his house alone unadorned by those arts in which He has inspired our Bezaleels and Aholiabs to excel. So have felt the Church-

men of Leeds. Nobly, generously, piously have they come forward, the rich with their gold, and the poor with their brass, all desirous, before they erect, as I trust they will do, a multitude of humbler oratories, as aisles to this church, in the poorer districts of the parish,—all desirous to see their parish church what the palace of their heavenly King ought in this great and generous town to be.”—Pp. 102—104.

---

*On the Sufficiency of the Parochial System, without a Poor Rate for the right Management of the Poor.* By THOS. CHALMERS, D.D., Professor of Theology in the University of Edinburgh. Glasgow: Collins. 1841. Pp. 335. 12mo.

THIS little book labours under the usual disadvantages of Dr. Chalmers' style. He possesses, however, as all allow, an earnestness of mind, to which, when he happens to take a right view, the reader yields himself with no little degree of pleasure. And here we think our author's views are, in the main, right. To a certain extent, he adopts the principles of the late Mr. Malthus; *i. e.* he believes that pauperism may almost indefinitely be reduced; and that real charity consists rather in teaching a man how to be independent, than in relieving his present necessities. The dangerous tendencies of this theory meanwhile are corrected by his strong religious feelings, and by the fundamental hypothesis on which he rests the working of it; *viz.* that it is to be under the immediate control of the christian minister, and should avail itself of all those ties of responsibility on the one hand, and protection on the other, which the notion of parochial association necessarily engenders.

But the chief value of the book consists in the details of a trial to which his system was subjected at Glasgow some years since. We shall endeavour briefly to explain his proceedings, and to state the result, as far at least as, from the unfortunate defects of his style, and the patchwork nature of the volume before us, we are able to understand them. In Glasgow, it appears that there is a fund raised by compulsory assessment for the general support of the poor, which is administered by the united “elders”\* of the various congregations, and of which a “town-hospital” is the type and impersonation. A portion of the collections made weekly at the doors of the several places of worship is also devoted to this object. In the year 1819 Dr. Chalmers became minister of the parish of St. John's, in Glasgow, numbering a population of 10,000 people. He does not tell us what the annual cost of maintaining the poor had up to this time

---

\* We cannot forbear to quote, for the instruction of our readers, a bit of Scotch theology, with which Dr. Chalmers favours us, from “the Second Book of Discipline.” “The whole policy of the Kirk consisteth in three things—doctrine, discipline, and distribution. Hence ariseth a sort of threefold office-bearers in the Kirk: *viz.* of ministers, preachers; elders, governors; and deacons, distributors. There is, in the New-Testament times of the Evangel, the ministry of the apostles, prophets, evangelists, pastors, and doctors, in the administration of the word; the eldership for the order and administration of the discipline; the deaconship to have the care of the ecclesiastical goods of the Church.” We really should like to know where any authority may be found for the existence of our second office named as superior to the order of the sacred ministry; for we presume that is superior which controls the other.

been ; but with a noble exercise of faith he at once undertook the whole charge. The poor already on the list were still to be supported out of the old funds, and through the town-hospital ; but all future pauperism was to be provided for by the weekly alms of the congregation. The parish was portioned out among active district visitors ; and incredible as it may seem, the average expenditure required during the first four years amounted only to 66*l.* 6*s.* The number of paupers taken on was thirteen !

To our mind, this statement manifestly proves too much ; for supposing that by the activity and skill of the person administering the system, work was found for every able-bodied individual, it is quite impossible that so small a sum could have adequately provided for the bare casualties that must have occurred in so dense a population. Nevertheless the system certainly worked wonders ; for it was carried on in spite of a most vigorous and persevering opposition. However, Dr. Chalmers avers that it was very popular among the poor. It has now, however, been suffered to drop, after a successful experiment, says its projector, of eighteen years, because of the ingratitude of the people of Glasgow, who still continued to tax the inhabitants of St. John's, to the fund which they never used, and who broke through other of the covenants into which they had entered with Dr. Chalmers. Into the merits of these disputes we cannot enter. Dr. Chalmers was certainly viewed as an enthusiast and a visionary ; and no doubt had his share of misrepresentation. We confess, however, that we do not see what right he had to claim a total exemption for St. John's from the general assessment, so long as the original paupers of the parish continued to receive any assistance from that quarter, as by the terms of the engagement they were to do. But here again Dr. Chalmers' feelings are so strong, and his book is so overloaded with words, that we do not feel sure that we have caught his meaning. Nevertheless, we strongly advise those who are interested in the matter to examine for themselves.

---

*Notes of a Half-Pay in search of Health ; or, Russia, Circassia, and the Crimea in 1839-40. By CAPT. JESSE. London : Madden & Co. 2 vols. 8vo.*

THE chief fault of these volumes is, that they are written without making due allowance for the circumstances of the writer in the country through which he was travelling. A dyspeptic valetudinarian is not the person to encounter the discomforts of the Russian provinces. We are not surprised, therefore, that he takes a very jaundiced view of affairs. Nevertheless, his "Notes" are interesting ;—how could they be otherwise upon such countries ?—and some of his reflections, as we shall show immediately, just ; but to apply Guizot's definition of civilization to an empire like that of Russia appears to us absurd. We will now quote a passage or two from the book ; and first upon the much litigated subject of the corn-laws :—

"What is to happen in the event of a continental war [supposing the present protection removed] ? Has the policy of Russia in Persia and Central Asia been so

honest that we should be justified in trusting her even in *peace*? She is quite as likely to form an alliance with any enemy we might have to-morrow as to keep her faith with us. In either of these cases, where is the cheap loaf? When I hear it stated that Russia is one of the countries on which we may in future possibly depend for bread, which, having been much on the continent, I invariably eat *à discretion*, the inward man exclaims loudly against a measure so likely to be short!

"With regard to the advantages we are to gain by her taking an increased quantity of manufactures, the idea is altogether a delusion: she will not alter her prohibitive tariff, nor is the mass of the people sufficiently advanced in their social system to require any even of the most ordinary comforts of civilization; and if they were so, they have no money to go to market with. Let the working classes in England, whose expectations have been so much raised on this subject, be clearly made to understand the state of the poor in Russia, in times of *plenty*, and not be misled by the false idea that where corn is cheap there can be no distress; nor take it for granted that their wages will remain high, when the price of bread is low, supposing, which it is evident still remains quite a chance, the loaf is a cheap loaf after all. The low price of wheat in Russia, and the high price of wheat in England, are constantly compared; and it is asserted that the poorer classes in the former country are better off than those in the latter;—that the condition of a Russian serf is better than that of a poor man in England; when, in fact, there is perhaps no country in which more squalid poverty exists than in the great corn districts of Russia, where, in an average harvest, rye (not wheat), the staple article of food, is only five shillings the quarter."

We were much pleased with Capt. Jesse's *Strictures upon the Foundling Hospital of St. Petersburg*; an enormous institution, which receives all infants that are brought there, without inquiry:—

"It is monstrous to set up to admiration as one of the public charities of which a country should be proud, an establishment like this, offering as its boasted recommendation every facility for severing the tie between parent, nay, mother and child; the effect of which is, to keep up a perpetual canker in the morals of the people. From the manner and the scale on which it is conducted, it can be looked upon as nothing better than a premium upon vice; and, as such, is taken wholesale advantage of by those who live within reach of it."

---

*A Pilgrimage to Auvergne from Picardy to Le Velay.* By LOUISA STUART COSTELLO, Author of "*A Summer among the Bocages*," &c. 2 vols. 8vo. London: Bentley, 1842.

It appears that Miss Costello was attracted to this country as well by the reported beauty of its scenery—she calls it the Switzerland of France—as by the associations by which it was connected in her mind with the tales of Froissart. She was also naturally not unmindful of the success which attended the publication of her previous tour along the banks of the Loire.

Miss Costello, both in style and information, is certainly superior to the mass of travellers and bookmakers. The following passages are quoted solely in regard of the testimony which they bear to an impotent but melancholy fact:—

"To an eye accustomed, as we are in England, to see a crowd composed of all ranks [in the public walks of our towns] it is dreary and unpleasant to meet with no figures but those of peasants, in places where their manners are unsuitable; and the knowledge of the reasons for this exclusiveness makes the fact less pleasant still. It cannot be concealed from the observer of the present state of France, that the superior orders live in a state of *constant fear* of those beneath them. The arrogance and purse-proud insolence of the latter, when circumstances bring forth an expression of their opinions, explains this feeling; their envy and hatred of all those above them, and

their ignorant assumption, is too apparent to escape comment; and the only way to prevent unpleasant collision seems, to the better educated and gentler nurtured part of the community, to be by retiring and leaving the coast clear for the all-powerful and all-engrossing people; who, in proportion as their wealth has increased, have lost all the respect and deference for others; and though not a whit superior to their former selves, they are always looking forward to the time when an equal division of property shall make them superior to those who are not yet altogether degraded from a rank to which they were born."

"The manufacturers never dream of these things [she is speaking of the ancient glories of the town of Soissons], content with their new and comfortable houses built upon the site of edifices where such strange doings abounded. 'Tout ça ce sont des choses de la religion, qu'on ne connaît pas maintenant,' is the reply to any inquiry on these *antid* world subjects."

Such are the fruits of revolution!

---

*A Search into the Old Testament. By JOSEPH HUME, Translator into English Verse of "Dante's Inferno."* London: Longman & Co. 8vo. Pp. 304.

TRADITION speaks of a certain man who boasted that his horse had but two faults; and upon our conscience we believe that Mr. Hume's book has not more. The faults in the quadruped, to be sure, were considerable—amounting to this: first, that it was almost impossible to catch him when loose; and secondly, that he was not worth having when caught. Of this "Search," we would say, first, that we are quite unable to discover what the object sought for is; and we believe that the discovery, if possible, would not be worth the making. The author tells us, indeed, what he has not "searched" for, viz.: "the doctrines which have collected mankind into separate masses, designated by different churches or congregations;" and, above all, he protests that he has not searched for Him of whom the Apostle tells us that "all the Scriptures testify." But, we repeat, he nowhere tells us what is the object of his "search."

There transpire, however, by the way, a few incidental discoveries which appear to have rewarded Mr. Hume's search; and a specimen or two we think it right not to withhold from our readers. 1. He has "searched" and discovered that "mankind in connexion with religion may be divided into three classes—the Atheist, the Theist, the Revelationist." 2. Again, our author has searched very diligently into the narrative of the deception practised by Jacob upon his father, because he tells us the "pious mind cannot observe without a regret, and even an astonishment, that the functionaries holding authority of the various established Churches of Christendom, have so long allowed these passages to have been unexplained;" especially has he "searched" to ascertain why "Rebekah should have instructed Jacob to obtain *two kids* for his father's eating—this exuberance of meat for such a purpose seeming inconceivable; or why she should have attired her son in *goodly raiment*, to present his venison to his parent, then blind." We regret to say that his search after all proves unavailing; though he thinks that he is more successful in discovering how it happened that Esau should not have known from the appear-

ance of the kitchen that his brother had anticipated him in the preparation of venison ; for he conjectures that Isaac had provided his sons with " separate establishments ;" and indeed he considers that their standing in society was so respectable, that the " culinary operations would not have been performed by either of the sons in person." Incidental discoveries of this sort abound, *passim*—but we must not poach further on Mr. Hume's manor. We shall already have sufficiently excited our reader's curiosity—or disgust.

---

*Episcopacy and Presbyterianism. By the REV. ARCHIBALD BOYD, A.M. Curate of the Cathedral of Derry.* London : Seeley & Co. 1841. 8vo. pp. 436.

It has been a principle held and acted upon very generally of late years in our Church, that the fact of a doctrine having been once established against opposition is a sufficient discharge for all future generations from noticing any subsequent, especially weaker, attacks that may hereafter be renewed. Of this principle we are most decided opponents, and on several grounds. 1. The folios of our ancient divines are inaccessible to the great mass of modern readers. 2. By lapse of time their language is often unintelligible. 3. They were written exclusively for persons possessing a learned education. 4. Controversy (in minor points, at least) is constantly changing its ground. But further, we consider that there is a necessity imposed upon the Church not to decline the labour ; for if the providence of God still declares that " there must need be heresies," it is for the trial of our faith, and in order to call forth our active christian energies in behalf of the truth. Moreover, it often happens that in peaceful times admissions are made by the adversary, which it may be useful to recall and to collect.

Upon these *general* grounds we have pleasure in noticing the present volume,—the result, it would seem, of a revival of the presbyterian controversy in the north of Ireland. We hail it also as an omen [for this we have to thank the dissenters] that the unrighteous compromise which recently existed in that quarter, reminding us too forcibly of the league with the Gibeonites, is at an end : we do not expect to hear again (for example) of the cathedral of Derry being lent to the presbyterians.

And now a few words as to the intrinsic merits of Mr. Boyd's volume. It seems to be laboriously and skilfully prepared ; and we think may do good service in that portion of the Church to which he belongs. The author is what a short time since would have been called a low-Churchman ; and therefore, along with a very encouraging acquaintance with ecclesiastical antiquity, we are not surprised to find a lurking remnant of inconsistency. It is possible that this circumstance may recommend his book in certain quarters. We are tempted to notice one of these points, simply because it may be corrected in a

very few words. Mr. Boyd, after an evident struggle, admits the doctrine of baptismal regeneration; but he qualifies it with two most untenable corollaries; first, that there are other means of regeneration besides baptism recognised by our Church; and secondly, that *after regeneration we are to look for "conversion."* The first corollary he grounds on the use of the indefinite article in the Catechism, which speaks of a sacrament as "*a means of grace.*" How singular that it should never have occurred to Mr. Boyd that the indefiniteness of the expression is altogether done away with by the previous answer, which states that there are "*two only*" sacraments, *i. e.* two only means by which regeneration and the grace peculiar to the other sacrament are to be obtained!

---

"Confessions of an Apostate," by the Author of "*Felix de Lisle*," (London, Seeley and Burnside,) is really the most wicked book we ever met with. It is the imaginary history of a person who had been successively a Protestant,—a "Puseyite" (as this abominable book would call it), and a Papist. The ground of his present despair, *of course*, is the fact of having once delighted in the "*Tracts for the Times.*" We really are surprised that any respectable publisher should allow his name to appear upon the title-page of so unchristian and libellous a book.

"The Country Parson's Wife," (Hatchard,) as the author tells us, is intended as a continuation of, and companion for, Herbert's "*Country Parson.*" We cannot think that it is a very successful attempt;—least of all do we think that Herbert himself would have fallen in love with the prototype of this description, as it is well known he did with his own wife from the description given of her by a common friend.

We have several times taken occasion to recommend Archdeacon Wilberforce's "*Scripture Stories*;" but we really now become alarmed in contemplating the number of unsound and injudicious tales which appear to have been written in imitation of his very successful little books. "*The History of Job*," (by the Author of "*Peep of Day*,"—itself a most objectionable book,) is lying before us, which, besides doctrinal errors, has travestied Scripture in a way certainly not calculated to create reverence in the youthful mind. One specimen will suffice: "*Job had a wife, seven sons and three daughters. I believe his children were grown up, for his sons had houses of their own. There was a custom among Job's sons which showed that they loved each other. They used to give a feast to each other by turns, upon particular days that they fixed upon; and they always invited their sisters to come and dine with them. I do not know whether they invited their friends to come also, but I suppose that they did. I think that Job did not go to these feasts, for he was a man that spent his time chiefly in doing good to the poor, and in judging the people and in prayer; and he had not much time for feasting.*" Indeed we are almost disposed to think that these supplemental illustrations of Scripture can only come with effect, or even safety, from the sacred mouth of the parent.

Some of our readers may perhaps not be aware that a new edition of "*Warton's History of English Poetry*" was lately published by Mr. Tegg, in three volumes. It contains a large accession of notes by several of the best scholars and antiquarians of the day. The historian of our poetry, like the biographer of our poets, lived in a degenerate age; nevertheless, his work is still the best introduction to a very interesting study.

From the same quarter has also just proceeded a reprint of "Wheatley on the Common Prayer," which sells at nearly one-third less than the edition published at Oxford. For ourselves, we certainly prefer giving a few shillings extra in order to secure correctness and accuracy, which cannot always be depended on in cheap editions; but there are many for whose sake it is desirable to have our standard works at as low a price as possible; and it is certainly encouraging to find that books of this character are beginning to supersede less sound productions.

It is our painful duty to announce that Mr. Howitt has published a second series of "Visits to Remarkable Places." Those who are at all acquainted with the man or his writings will not need to be warned that the book abounds with all sorts of inaccuracies. We must, however, give one specimen of the beautiful taste with which he illustrates his subjects:—Near to Seaton Delaval, in the county of Durham, is found "The Monk's Stone," a memorial of the penitence of an ancestor of the house of Delaval, who sought to atone for the crime of manslaughter by the surrender of a large estate to a religious house. The person murdered was a monk of the said house; and the ground of offence was that he had made free with a pig which was roasting in the squire's kitchen. The inscription on the stone is—

"Oh! horrid dede!  
To kill a man for a pigge's hede!"

and Mr. Howitt's comment is as follows:—"How the pious rogues must have laughed in their sleeves as they solaced themselves over the tragedy of the 'pigge's hede!' By the bye, this notable verse should be repeated with a hollow voice, a slow tone, and a solemn look, and it has quite a *swinish sublime* about it."

The "Letters of the Rev. Henry James Prince to his Christian Brethren at St. David's College, Lampeter," are more nearly profane than any professedly religious publication we have lately met with. We had heard much of the lax proceedings at Lampeter; but these letters betoken a state of things which seems to call imperatively for the interference of the visitor. As for a person who illustrates the theory of spiritual communion by mathematical diagrams, so far from being fit to "teach others," we really think that he should be placed under restraint.

Mr. Jameson's "New Zealand, South Australia, and New South Wales," (London, Smith and Elder,) gives, in the compass of one moderate volume, just such information as a person meditating emigration to one of those colonies would require. We have seen nothing before so complete or (apparently) so impartial.

"Discursive Remarks on Modern Education, by E. L." (London, Cadell, 8vo. pp. 102,) belongs to that class of respectable publications whose fate it is, in these stirring times, to fall almost still-born from the press. The authoress is evidently a person of sound principles, and of some experience in teaching; but her voice will not be heard amid the turmoil of the elements.

Some books, like other "coming events," "cast their shadows so far before them," that their characters are fixed and established before they come into the hands of the general reader. Such has been the case with two volumes of very interesting "Letters from the Baltic," lately published by Mr. Murray, and which therefore we have forborne to notice at length, as altogether a work of supererogation. One exception only do we feel it necessary to make to our otherwise unlimited commendation, and that is as regards a habit of irreverently and unnecessarily (irreverently *because* unnecessarily) quoting Scripture.

Of another book, also, Stephens' "Incidents of Travel in Central America," 3 vols., we find that our praise would come too late. It is the record of some very extensive and able researches, which testify to the existence of ruined cities of great splendour, hitherto unknown to fame; and which are now only to be discovered by a most laborious use of the woodman's axe. What may be the date of these remains can at present only be guessed. Mr. Stephens thinks that four or five centuries in those tropical climates may account for the wilderness of vegetation in which they are enveloped; and he is disposed to assign them to a period not very long anterior to the Spanish invasion. Sketches are given of some of the most interesting architectural objects, as idols, temples, &c. In one day Mr. Stephens met also with ruins of seven gigantic churches,—a problem which the antiquarian, we may safely say, will never be required to solve in any country colonized by the English. For further information, we refer the reader to the volumes themselves, which, together with "Grey's Australia" and the work mentioned above, we consider to be *the* books of the season.

"The Christian Diary," &c. (Hastings, 1842,) is a series of religious reflections for every day in the year. Being dedicated to, and of course meant for "The Christian Public of all Denominations," it is not suitable, as a whole, for those who think a variety of denominations wrong. The author seems a well-intentioned person, and can now and then write so pleasingly, that we wish he knew better what Christ's Church and what Catholic Theology are.

"Twelve Sonnets on Colyton Church," &c. by John Farmer, (Wertheim, 1842,) are the productions seemingly of an amiable and well-principled man. His whole tone is so modest, and he appears so little to have intended, in the first instance, that they should obtrude themselves beyond the locality to which they relate, that criticism is in some measure disarmed. Nevertheless, we are bound to say that they are not good sonnets. As the author is a young man, and as sonnets are a very difficult form of art, (in regard to which our readers know we are peculiarly fastidious,) we say this with the less pain; inasmuch as the two circumstances in question render our adverse sentence less final. Mr. Farmer may improve, but before he undertakes sonnets again, he must be a far more practised versifier than he is at present. They are nothing, unless they are perfect.

"Part the First of a Defence of the Church of England, in a Series of Essays," by a Clergyman, (Priest, Thetford; Simpkin and Marshall, London, 1841,) is both well-informed and well-principled.

"Notes on the Book of Genesis," &c. by one of the Professors of the British College, (Hamilton, 1841,) embrace, of necessity, too many varied matters for us to have an opinion of their merits without careful examination.

We hope shortly to take much more particular notice than we can at present of one of the most admirable and delightful books which has lately appeared, "Remarks on Church Architecture, with Illustrations," by the Rev. J. L. Petit, M.A. (Burns, 1841.) In the meantime, we heartily recommend to the lovers of architecture these two volumes, in which they will find much knowledge combined with much thought.

We ought long before now to have noticed an elegant work, which has been coming out in parts, ten of which are expected to complete it, (if they have not already done so,)—"A History of British Forest Trees," &c. by P. J. Selby, F.L.S. &c. (Van Voorst.) The subject is one which precludes our passing any opinion on the text; but we may say that it is very attractive.

Mr. Maitland has just given to the world two pamphlets,—one a republication from the *British Magazine*, entitled "Six more Letters on Foxe's Acts

and Monuments," &c. (Rivingtons, 1811;) the other, "Remarks on the Rev. S. R. Cattle's Defence of his Edition of Foxe's Martyrology," (Rivingtons, 1842.) Mr. M.'s learning and shrewdness stand in no need of eulogium from us. Those interested in the controversy must possess themselves of the two pamphlets.

We regret to perceive that the Camden Society of Cambridge are suffering their publications to be characterised by a flippancy of tone and a sort of conceit which is not only contrary to all good taste, and specially out of place in those who would "build the waste places of Jerusalem," but which must inevitably excite the jealousy of a large portion of their brethren. The "wise-hearted" alone among the people were permitted by Moses to have any share in rearing the tabernacle: the same qualification will God look for in the restorers of his Church. These remarks have been extorted from us by a paper on the "History of Pews," which, while it displays very laborious research, is the product of an unchastened, and therefore we must say, uncatholic mind. We do hope that this spirit will not be allowed to mar the usefulness of a very promising Society.

Since writing the above, Mr. Paget's "Milford Malvoisin," a tale illustrating the evils and absurdities of the pew system, has reached us. It is marked by the same humour, good taste, and feeling, as the author's previous volumes, in all these respects affording a remarkable contrast to the production just named; and no one, we are sure, who has read "St. Antholin's" will be satisfied to leave "Milford Malvoisin" unread. There is one point, however, (to which we have already alluded in this number,) in which we think even Mr. Paget offends, and that is in the selection of his names, which are more fitted for a pantomime or farce than for a book illustrated with engravings of churches. We allude to such names as Dr. Fustiefowl and Miss Wrinkletrap. We must say, also, that we think it unfair to throw all the blame of architectural monstrosities upon churchwardens, when rectors and vicars were much more in fault. And should it not be considered that much of the evil, as far as it rests at all with churchwardens, is to be attributed to an indisposition to change, a habit which in these days ought certainly not be dealt hardly with?

"Corn-Law Opposition detected and exposed, and its real nature laid bare; a Few Words addressed to People of Common Sense, by a Plain Man;" (J. Ollivier, 1842,)—is an excellent pamphlet. It fully redeems the promise of its title, and gives a complete view of the artful and delusive schemes adopted by many of the opponents of the present corn-laws. It displays in every page a thoroughly English spirit. The comparison between the respective advantages derived by the country from the manufactories and the landholders is well worthy of attention.

"The true Difference betwixt the Principles and the Practices of the Kirk and the Church of Scotland," &c., by the Rev. R. Calder, (Moffat, 1841.) This is a reprint, under the auspices, we believe, of the able and orthodox Mr. Stephen, of a pamphlet of other days, by one of the Scottish clergy, ejected, for conscience sake, from his preferment, and afterwards subjected to the cruel persecution of the Presbyterians. It is very interesting and important.

From Mr. Stephen, too, has just proceeded "A Companion to the Fasts and Festivals," (Moffat, 1842.) We have great pleasure in recommending it.

The Society for Promoting Christian Knowledge has recently issued two useful tracts:—"Debt; its Peril, Pains, and Penalties;" and "The Parish Church" (by Dr. Molesworth). The latter is illustrated by several neat wood-cuts.

"Practical Suggestions on Church Reform, by the Rev. Thomas Spencer, M.A., Perpetual Curate of Hinton Charter-house, &c." is the title given to a tract, which for shallowness and heresy resembles those with which the press was deluged nine years ago. The influence under which it was so, is so much by-gone, that we should not be apt to dread much from the present pamphlet, were it not that we know that error and treason are never harmless, and that we see the words "eighth thousand" on the title-page. Wherever it is circulated, the clergy must *descend* to the task of counteracting this utterance of the trash and disloyalty with which the author's mind is filled.

After a suspension of some duration, Winkle's "Cathedrals of England and Wales" (Tilt and Bogue) are again in progress. This third volume will complete the work; and, as the numbers are double ones, that event does not seem very distant. *Hereford*, which is lying before us, is a great improvement on *Gloucester*, the beautiful tower of which was most unworthily represented in Mr. Winkle's engravings.

We call attention to the Report of the Scottish Episcopal Church Society for 1841, which we hope to have appended (if not to the present) to our next number. The formation of the London Committee is a very important new feature in the Society's proceedings.

Similar interest belongs to a "Pastoral Letter to the Clergy, and other Members of the Protestant Episcopal Church of America, from their Bishops." (New York, 1841.)

"Thoughts on the Christening of the Prince of Wales," (Burns, 1842,) a cheap tract for distribution, will be found very interesting. The author gives an account of the conversion of our Anglo-Saxon ancestors, and of the baptism of several of our early princes.

"A new Tract for the Times," attributed generally to the Rev. Miles Jackson, for many years the leader of low-Churchmen in Leeds, has issued from the press. It contains 120 pages of misrepresentations, personalities, and anti-christian spirit; and it has been answered by the Rev. G. A. Poole, in a pamphlet of six pages, with that gentleman's usual ability, and in a tone and spirit which would be in themselves a sufficient reply. Mr. Poole's pamphlet is entitled "A Letter to the Churchmen of Leeds," &c. (Green, Leeds; Burns, London, 1842;) and it deserves a wide circulation. As the causes which called for it at Leeds exist elsewhere, the remedy which is suitable in one case, may well be in another.

We ought sooner to have noticed Mr. Bird's beautiful and orthodox "Lent Lectures," (Seeley and Burnside, 1841.) They have given us much gratification.

"A Tract on Regeneration," by the Rev. R. Anderson, of Brighton, (Hatchards, and Burns, 1842,) is, like every thing else of the author's, orthodox and useful. We may also mention that the second volume of his Exposition of St. John's Gospel has come out, completing the work.

The Bishop of Barbados' Sermon, preached at the consecration of the Bishop of New Zealand, (Rivingtons, 1841,) must, for every reason, command attention; and so we trust will one by Archdeacon Manning, entitled, "The Mind of Christ the Perfection and Bond of the Church," preached at a meeting of the diocese of Calcutta, before its late Bishop. (Mason, Chichester, 1841.)

"Preaching Christ," by the Rev. E. Auriol, (Seeley, 1841;) "The Prospects of Africa," by the Rev. F. D. Morgan, (Seeley, 1841;) "The Lord's House," by the Rev. G. E. Biber, LL.D.; "The Standard of Faith," by the Rev. J. Davies, B.D. (Hatchards, 1841;) are the titles of sermons which we have to acknowledge. Some of the clergy who feel tempted to controversy on occasion

of having to preach at Visitations, must remember that there is a Canon which bears on the subject.

"A Sermon preached at the Opening of Christ Church, Bolton," by the Rev. J. Slade, M.A. &c., will be found very interesting, as having welcomed into the unity of the Church a late Wesleyan minister, along with six of the local preachers, and some of the leading members of the congregation.

---

### CHRIST CHURCH, STREATHAM.

WE trust that our friends will accept the highly-finished steel engraving of the exterior of this church, prefixed to our present number, as our best apology for the delay in its appearance. The interior view, which accompanies it,\* represents the building as it is intended to be finished, with the ceiling panelled, and the decorations painted. The only decorations yet executed, are three very richly painted glass windows in the apsis, representing the Transfiguration, presented by — Fuller, Esq., of Streatham. In this view, also, the pulpit (to which we have adverted in a former number) is placed where it was originally intended to be. The present position, in the centre of the church, is both indecorous and unsightly. It is a blot on the design, which we trust speedily to see removed.

---

### MISCELLANEOUS.

[The Editor is not responsible for the opinions expressed in this department.]

#### A PLAN FOR THE FORMATION OF COLLEGES OF "BISHOPS' FELLOWS," IN THE SEVERAL DIOCESES OF ENGLAND AND WALES.

*A Letter addressed to the Lord Bishop of Oxford.*

[THIS letter, of course, is not published without the permission of the prelate to whom it is addressed: I am anxious, however, to state that the Bishop is not pledged to any one of the details. The most that he can fairly be considered to sanction, in allowing the publication, is the general principle, that *something* is wanted, in order to render the Church adequate to the performance of the duties required of her; and that it is well that a variety of plans should be proposed and discussed, in order to the selection of that which may appear best suited. Whatever practical measures may be adopted must proceed from the Bishops themselves.]

MY LORD,—I am aware that the announcement of a new "Plan," involving, as will be anticipated, new machinery and a large expenditure, will be received by many persons with great jealousy and distrust. So many expedients have been promulgated of late years for the extension and confirmation of the Church, and so many experiments have absolutely been set on foot, of the ultimate success

---

\* We regret that the size of our page does not admit of the showing these plates to the best advantage. Separate copies, however, printed in a folio size, may be had of the publisher, at a small cost.

and permanency of which it is impossible yet to predicate, that a fresh proposal could only expect a very cold reception. I am anxious, therefore, to assure your Lordship that my object is to promote the union and consolidation of existing machinery, rather than to originate a fresh agency.

That "the staff" of the Church,—using that term to express either the collective bench of Bishops, with their various officials; or taking the Bishops as the representative of the body of Clergy, in each separate diocesan church,—is unable to meet all the demands that are being made upon it, might, I conceive, almost be assumed; or, if proof be needed, it will be found in the various expedients or experiments proposed or undertaken within the last few years. It may be well to enumerate some few principal ones.

1. The earliest attempt at increasing the ministerial agency of the Church was embodied in the Church Building Society, of which branches have more recently been organized in most dioceses. And, in point of fact, the Diocesan Associations alone fall within the proper scope of our inquiries; for they differ (at least many of them) in this very important respect from the parent from which they proceeded, that they embrace not only the building, but also the endowment or supply of churches.

2. But more recently two distinct\* societies—the Additional Curates Fund and the Pastoral Aid Society, have devoted themselves to the supply of an increased number of labourers in the vineyard, and are now straining every nerve to gather in the plentiful harvest.

3. More lately, various Bishops have delegated a portion of their office to Diocesan Boards of Education: viz. for the training and sending forth fit and accredited schoolmasters, according to the 77th canon; and for the inspection of schools, which was ever considered to be a work inherent in the Episcopal office.

4. In addition to these measures, and still more recently, Diocesan Colleges have in more instances than one been opened, for improving clerical education; and a very strong feeling is spread throughout the country that such a step is imperatively called for.

And besides these wants, which as many associations have been framed to supply, attention has been drawn to many other crying evils in our system—as the inadequacy of the number of Bishops; the want of a college for missionaries; cheap places for the education of orphan and other sons of poor Clergy; the lack of bodies of men devoted either to literature as a profession, or to intercessory prayer; also of a lower order in the ministry, and of a sort of "unattached corps," who shall be ready to follow the disposal of their diocesan, moving from station to station as he should see fit.

Having enumerated so large a catalogue of wants, I almost fear, my Lord, that I may seem to be "proving too much," if I say that the plan I have to propose is calculated to meet them all. Yet so it appears to me; and I must now beg your Lordship's attention while

---

\* Some few years before, a society had been formed in your Lordship's diocese, "in aid of Queen Anne's Bounty,"—the objects of which are to assist in maintaining additional Clergymen and in building parsonage houses.

I develop the principal details of it. I propose, then, that there should be in each diocese, what I venture to call a "*College of Bishops' Fellows,*" immediately attached to the residence of the Bishop—where he has two residences, to the one in the country, in preference to a town residence. The "*fellows,*" who should vary in number according to the wants of the diocese, would be elected by the Bishop, and be at his sole and entire disposal. Marriage of course would exclude from the society; and it would be desirable that the Bishop should be invested with power to remove them at any time from the college, when they ceased to be serviceable to the ends of the institution; though, as will presently be seen, the variety of occupation will be so great, as to render such a step scarcely ever, if ever, necessary.

In order to explain the nature of the plan more precisely, I will suppose the college to consist of twelve fellows; of these, two should be devoted to study, one of whom at least should always be upon the spot. It is obvious that these would be of great service as counsellors to their diocesan: they would examine candidates for holy orders; and under them might be placed a theological library, which, subject to certain regulations, should be available to the general use of the Clergy. Three others should be employed in superintending education: one in directing the studies of candidates for orders, for whom accommodation would be provided in the building; a second should preside over the school for training masters, which should likewise be under the same roof; and the third be employed in inspecting schools in various parts of the diocese. Among these five would be distributed the duty of celebrating the daily service, which, I believe, in some Bishops' palaces is neglected. One (if required) might be appointed domestic chaplain and secretary; and the six (or seven) remaining would be at the disposal of the Bishop, as the service of the diocese might seem to demand. I have not spoken of any superior of the college, because the office might be held by any one of the fellows in residence, whom the Bishop should please, from time to time, to appoint.

Each fellow would possess a small sitting-room and bed-room. There would be a common dining hall for all the inmates of the college, distributed at separate tables; the fare at each table being of the plainest description.

The funds of the college should constitute a common stock; from whence the expenses of those fellows who are absent from home on service would be defrayed. A very small sum would suffice for the private income of each fellow. Into the question of pecuniary means, I do not feel called upon to enter, further than presently to show that the expense would not be so great as might be supposed. The first point to decide is the expediency of the measure proposed; if that be decided in the affirmative, I shall not despair of means being found. Something might be expected from the voluntary offerings of the fellows. But I shall return to this subject.

It is now time to enumerate some of the principal instances in which the beneficial results of the plan under consideration would be felt.

1. It may seem scarcely necessary to point out the great variety of cases in which such a disposable force would be of the greatest possible service. Your Lordship will know, for example, how frequently the building of a church is postponed beyond the right season, in consequence of the difficulty of procuring an endowment; whereas upon the falling in of some life or lives, there will be ample funds. How desirable, then, that the Bishop should have it in his power to supply the temporary want from his own college! Or again, take the case of a Clergyman worn out with age or other infirmity: the Bishop, partly from the State having unfortunately made laws upon the subject, which he is apprehensive will not support him in interfering, and partly also from the poverty of the benefice, is unwilling to require the maintenance of a curate: how gladly, under these circumstances, would he have it in his power to send a curate at little or no cost to the incumbent! The ordinary cases of an additional Clergyman being required in consequence of an increase of duty need not be specified. It would not be designed, however, save in peculiar cases, to afford *permanent* relief from the body of fellows. Nor would it be a slight advantage that the command of such a body of men would materially strengthen the hands of the Bishop, and enable him to make his influence felt in a more directly practical way than it is at present.

2. Something is manifestly wanting in order to the more ecclesiastical working of our different societies; and I do not see how that improvement is to be effected save by one of two expedients; either by an increase of Bishops, or by an increase of their officers: and in the way of the former, regard being had to the present relations of Church and State, I apprehend that insurmountable\* objections will be found. Your Lordship, I am sure, cannot be satisfied with the way in which even our best constituted societies are necessarily conducted—both at head-quarters and in the several dioceses. Everything is left to Mr. Secretary So-and-So: he has no one with whom to consult upon important questions; and the only clumsy expedient which occurs to him in assuming what he feels to be an unwarrantable authority, is to personify a board or a committee which exists only in theory. A most inconvenient diversity of practice is the necessary result. The societies begin indeed to taunt one another with the want of ecclesiastical order; but it would be difficult to point out one, which, both practically and theoretically, acts up to the Church's system. But did such a body as that of Bishops' Fellows exist, the various diocesan societies might at once fall under their management, and thus acquire a unity, and consequently a vigour of action, from which they are at present very far removed. Or rather, one might hope that they would all be merged in one general Diocesan Church Fund, which should be applied, without restriction of purpose, to the service of the Church, at the discretion of the Bishop.

3. As another very valuable result of this measure, we might look, I think, for an authoritative statement from each Bishop of the spiritual

---

\* This (as were all the main parts of this letter) was written some time before the appearance of Mr. Gresley's or Mr. Palmer's pamphlet.

wants of the several dioceses. Attention has recently been drawn to the destitution of portions of the metropolis, of Manchester, Birmingham, and other of the larger towns; but, as respects the general face and circumstances of the country, we are still in the dark. Nor do I think that we know the worst. It sounds of course very deplorable, and is, nationally, most disgraceful, that thousands of poor persons in our manufacturing towns, are, in the matter of spiritual supervision, by us, wholly unprovided for—as sheep without shepherds. But these crying evils happily contain a remedy within themselves. There is that whereon to rest an appeal, which no christian heart can refuse; and along with great poverty is found usually abundance of riches. But I apprehend, if we were to have the smaller and non-manufacturing towns thoroughly examined, and accurately reported on, there would appear an amount of destitution, not equal of course in degree to that which prevails elsewhere, nor perhaps so demonstrable in figures and statistical tables, but fully as much calculated to engage the sympathies of one who knows the value of souls.

In a large city or town, consisting of several parishes, it will generally happen that in one or more there is a deficiency of church accommodation; which, for persons whose calculations are based solely upon figures, may make a case: but the experience of every one will suggest, that it is no uncommon thing for the parish next adjoining to have a superfluity of room in their church; and thus the abundance of one supplies what is lacking to the other. Besides, it is notorious that in these large towns masses of persons are congregated, who are by birth and education aliens to our faith.

But contrast, my Lord, with this the condition of the small market town, which, with a population of three thousand, a vicarage of 120*l.*, without any parsonage-house, has accommodation for about seven hundred in the church; which, however, being parcelled out into pews, is not really available to that extent. The only persons above the rank of tradesmen in the town, besides the half-famished Clergyman (who is probably obliged to take pupils, in order to eke out a scanty maintenance for his family), are two apothecaries, three attorneys, one land-surveyor, and two persons, who having made enough in business to secure to themselves a decent competency, have adopted the motto, "Live while you live;" interpreting the said motto to mean, that as they have none to whom they care to leave their money, and, moreover, are indebted solely, as they think, to their industry for procuring it, they are resolved to spend it in that way which promises to minister most largely to their personal comforts and enjoyments. In a town so circumstanced, the two or three hundred families excluded from the parish church, have no neighbouring place of worship of which to avail themselves. The Clergyman and churchwardens shrug their shoulders when asked for seats; the retired tradesmen above-named have no thought of relinquishing an inch of their square, well-cushioned pews; that a Bishop and Archdeacon possessing jurisdiction exist, is a fact barely known, certainly not understood, in the town. And the sole alternative for the unprovided families *seems* to be, either wholly to abstain from all acts of social worship, or to become partakers in the schism of some dissenters.

Your experience, my Lord, will, I am sure, bear me out in what I have stated. Would it not then be a great advantage, if each diocese had its authoritative "Notitia" at hand, in order that the many charitable and wealthy members of our Church might know the extent of the evil under which we are labouring; and where assistance is most needed? Indeed, were the matter placed in the proper light, and by the proper authorities, even before the two retired tradesmen above mentioned, I should not despair of, at least, a legacy on their decease.

It may appear at first sight that I am wandering from the matter in hand; but in point of fact every thing that tends to awaken us to a consciousness of the magnitude of the evil under which we labour, is, in so far, a justification of any proposed remedial measures: and this I must beg your Lordship to accept as my excuse, while I venture a little more into detail upon this point—the spiritual statistics (if I may so speak) of the agricultural districts. Let a *bonâ fide* survey be made of every diocese, which, without exaggerating or extenuating aught, should boldly and faithfully make known what is wanting in every parish, for the full and effectual preaching of the gospel, both to young and old, poor and rich, in a manner, as far as may be, not unbecoming the Lord of hosts; and I feel confident that the people would "willingly offer themselves." A single specimen would almost be enough to rouse the whole Church; for let even the best conditioned diocese be taken, and we should find a state of things that would quite appal us. For example, let the inquiry embrace the following heads:—1. Churches; 2. Schools; 3. Clergy. Concerning the first, let it be inquired, If there are churches enough in the parish? (2.) If the church (or churches) is capable, according to its present arrangement, of accommodating all the *families* in the place? (3.) If the church (or churches) is in a state of good repair, and decent order? 2. Concerning schools, let it be inquired, If the different classes of society—the middle as well as the lower—are provided with suitable means for the education of their children? 3. Lastly, let it be ascertained, If there is a sufficient number of Clergy? If they are well and sufficiently paid for their services? and are capable, as respects age and health, and other causes (as well moral as physical), of exercising\* an efficient pastoral superintendence over the flock? Various minor points of inquiry might also, at the same time, be embraced; as, *e.g.* the amount contributed by the various parishes to the Church fund, or the sum of money raised annually as sacramental alms, and other matters which the Bishops might think it desirable to ascertain. With documentary evidence of this sort in their possession, they would be able to put forth an appeal that could not be resisted; and it may, perhaps, be allowed a simple Presbyterian to express his opinion, that no effectual remedy can be applied to the present evil, disorganized state in which we are circumstanced, till the heads of the Church vindicate for themselves, more generally, their high place and station, as the responsible pastors of *every* parish in their respective dioceses. I know that their hands are most inconveniently tied by acts of parliament; and I am aware, also, that some Clergymen are to be found,

\* It would not be necessary publicly to expose the names of the inefficient: it would be enough to give their aggregate number.

who will stand to the utmost upon their presbyteral rights. Still, it appears to me, that the Bishops have themselves very much to blame for the existence of this disposition. They have leaned hitherto too much upon acts of parliament; but let them try a moral and spiritual appeal to the consciences of their Clergy, and I verily believe that they will be met by no unwilling or tardy obedience. Both Clergy and laity are waiting to be led. There is, throughout the land, a vast amount of religious energy pent up, which desires only a safe channel in which to pour itself forth. The vast numbers of unauthorized schemes, which are rife in the Church, testify to this fact. But people have for some time observed, with regret, that the good which they do is not unmixed with evil; the condition of conscientious Churchmen is beginning to be something like that of the Egyptians, during the plague of darkness: "they saw not one another; neither rose any from their place." How great a boon, then, would they consider it, if the Bishops, in their several dioceses, might be induced to set themselves boldly forward, and direct how the Lord's work may best be done!

The great extent of the English dioceses has, at present, rendered this almost impossible. Would not the Bishops then, my Lord, find Colleges of Fellows a most useful institution in this respect also? An officer appointed immediately by the Bishop, from his college, would be able to report more impartially and fearlessly than could the rural dean, who, being commonly a neighbour, is restrained by personal feelings from exposing very rigorously the imperfections of his brethren. The complement of diocesan officers is, at present, so inadequate, that it is difficult for a Bishop to acquire anything like an individual knowledge of the several parishes committed to his care; and yet, without such a minute and familiar knowledge, it is obvious that the affairs of the Church cannot be satisfactorily conducted. Bishops have not been able to become personally acquainted even with their Clergy; and it is owing to the want of accurate and authentic information that they have of late years confined the exercise of the Episcopal authority to cases of public scandal; leaving each Clergyman to manage the affairs of his parish as may suit his own views of ministerial responsibility. Your Lordship, I am sure, has sincerely regretted this apparent necessity. The office of a Bishop, we know, is to set in order *whatever* (without exception) "is wanting," in every parish throughout his diocese; a commission which must not only justify, but require him, in the sight of God (independently of human, and especially civil laws) habitually to inquire of each individual Clergyman, whether aught is "wanting" in that sphere in which he is set to labour, for the full and effectual building up of his people in the faith and fear of God. For example, not only, I would humbly submit, can there be no impropriety or want of delicacy in the Bishop informing Mr. A. that a school, or second service, or sermon (as it may be) is grievously wanted in his parish; or that his curate, Mr. B. would be better suited for a different sphere of duty; that the singing is improperly conducted, or the house of God not well cared for, although the matter has not been formally presented by the churchwardens: but I am sure that every thoughtful person will admit, that

we should not rest satisfied till we have placed our Bishops in a condition fearlessly and effectually to exercise such interference. We, the Church at large that is, have tied the hands of our Bishops, and it behoves us (and therefore, my Lord, it is that I venture to address you) to do what we can, each in his own sphere, to release them. And, further, I would desire by all means to strengthen their position. The object of this letter is to suggest a plan by which that end may be promoted; and should it fail in its immediate aim, it will not be without use, if it shall have the slightest influence in increasing the moral weight which shall be accorded them by willing Clergy and congregations: for I repeat, my Lord, what is indeed most obvious, that it is upon the inherent authority of his office, rather than upon legal privileges, that the successor of the apostles must ever rely. I say that this is obvious, partly because the law *can* only contemplate extreme cases, and cannot possibly provide for the innumerable contingencies and combinations of circumstances which are ever occurring in the world; and partly because (as painful experience in the Dean of York's case proves) legal authority is not unfrequently purchased at the expense of a much more valuable and earlier right, inherent in the office by divine appointment, not given by man, and therefore only revocable by him, when the holders have consented to receive it as *his* gift, and to exercise it in *his* name.

4. The bearing which the proposed plan would have upon the education of Clergy, is a subject of such extreme importance, as to demand particular notice. The colleges which have been opened in some dioceses, contemplate the giving a professional education to candidates for the ministry, who have already taken a degree at one of the universities. It would be difficult to over-rate the value of such institutions: they would be included, as has been already stated, in the foundation of colleges of Bishops' Fellows; and the end attained with much greater economy. But it appears to me, that the wants of the Church are much more extensive than what these institutions propose to supply. Their object is to improve clerical education, but in improving it, they necessarily increase the expense of it; while what we require is a facility for educating *more* Clergy, and *at a less cost*, as well as the improvement of existing means; and one of the most difficult problems to solve (as the experiments at Durham and Lampeter testify) is, how this object can be secured. Do I say too much, my Lord, in asserting that the retired situation, the strict discipline, and the holy character imparted to the place, by the residence of the Bishop and his fellows, would afford the best possible opportunities for accomplishing this great object, equally with the former? The formation of the character would here proceed concurrently with the needful instruction of the mind; and in lieu of the previous academical course, it might be required, as a condition of receiving testimonials from the Bishop, that the diaconate of a person, so prepared for the ministry, should extend over a certain defined period (say seven or ten years), during which period he might be at the entire disposal of the Bishop who ordained him. The annual expenses of a pupil need not exceed 40*l.*; and two or three years' uninterrupted residence (provided that care be taken in the first selection) would serve both to test the

habits and dispositions, and to communicate an education by no means despicable.

The proposed colleges might likewise afford an asylum for superannuated Clergy. I believe that many an aged Clergyman, who was free from domestic ties, would willingly make way for a more efficient successor, provided that he could enjoy such a dignified retirement for his declining years. Institutions designed for this express purpose are common in Roman-catholic countries.

In estimating the cost of establishing colleges of Bishops' Fellows, it must be remembered that they would be the means of superseding the clerical college, the training school, and (partially, at least,) the Diocesan Association for providing Additional Curates: a considerable saving would thus be effected. But what really appears now to be called for at the hands of an Administration professing to be favourable to the Church, is the repeal, or at least a modification of the Mortmain statutes. The intention of these statutes, it is well known, was to restrain lands from falling into the hands of monasteries, or other clerical corporations, either sole or aggregate, which, as regarded the military defence of the country—a matter at the date of their enactment of capital importance—were "as good as dead." With the extinction of the feudal system ceased the custom of requiring every holder of land to attend the summons of the lord under whom he held; and with it ceased the justice and policy of the Mortmain statutes, as the very name was no longer applicable. It is surely, then, not too much to ask, in this hour of the Church's need, that these statutes should be either permanently modified, or, at least for a time, repealed. Let every possible opening for abuse be rigidly guarded against, for the sake, not of heirs expectant, but of the Church, which is the real sufferer in all proceedings that are not upright and straightforward. For instance, let it be required that notice should be sent of any intended bequest of land or monies to the Church, to the office of one of the masters in chancery, whose business it should be to acquaint the nearest of kin how the property in question is disposed of, or any equivalent measure which the necessities of the case may seem to require. But let not so unjust a law as the 9 Geo. II. c. 36, stain our statute-book: it is contrary to common sense that the same number of Clergy who were sufficient when the population of England did not exceed four millions, can be adequate to the pastoral charge of sixteen millions; and with what conscience can the State, so long as this inadequacy lasts, forbid the free-will offerings of pious Christians? It is no necessary consequence that this boon should be extended to the institutions of dissenters, or even to ordinary charitable foundations. It rests with those who would advocate such an extension to show that the cases possess equal claims. The very name of an "Established" Church implies that it should enjoy some preference at the hands of those who establish it.

It is characteristic of the present plan that it admits either of larger or smaller application. In its full development it would require the exemplification of the whole church system around the person of the Bishop; but it might be commenced on a much smaller scale: the Bishop might commence with gathering around him all the exist-

ing societies which are at present engaged in supplying any of the wants which the College of his Fellows would hereafter meet. For this purpose a small building fund would alone be necessary; and, according as fresh objects are attempted in the diocese, might the college be enlarged. Here would be a nucleus for perfecting and carrying out the diocesan system; and no great number of years, I am satisfied, would elapse, ere the liberality of Churchmen would furnish the means for its full completion.

In this persuasion, though at the risk of some repetition, I shall conclude with briefly summing up the entire advantages which might be expected to result from the plan, if fully carried out.

1. First must be placed the strength that would accrue to the Bishop, from thus surrounding him with learned men and laborious and faithful officers, and making him more conspicuously the centre of light and charity to the whole diocese.

2. The more orderly and effectual organization and working of the various diocesan\* societies.

3. A diocesan library would be among the first-fruits of this plan, of which branches might shortly be established in the several arch-deaconries or deaneries.

4. A hall or room would be afforded for synodical meetings of the Clergy.

[Nos. 3 and 4 are wants very severely felt by the Clergy; the former increasingly in proportion as clerical education is improved. Periodical meetings of neighbouring Clergy are becoming general; and there is a growing wish to make them partake more of a catholic and ecclesiastical character. A tavern is certainly not the proper place for such solemn convocations; nor are private houses, where the courtesies of society are apt to interrupt the order of the Church. I would hope that the central hall or chamber might shortly act as a model for such buildings in every deanery; and an annual diocesan synod lead the way to authorized quarterly decanal chapters.]

5. The Bishop would have it in his power to afford temporary supplies of Clergy to overgrown parishes and distant and neglected hamlets.

6. The number of Clergy might be materially increased.

[A learned Clergy is indispensable; and few persons would dispute the wisdom of the rule which requires a candidate for holy orders to produce not only testimonials of good conduct, but also a certificate of having satisfied the examiners in the schools of one of our universities, and of having attended a course of theological lectures in the same place. But the wants of the Church, at the present time, are so manifold, and the variety of stations to be filled, both at home and abroad, so great, that it appears absolutely necessary both to increase the number of candidates, and to extend the range from which they are taken. At the same time an efficient check is required as to the character of persons admitted. Now, what could be so proper a place for breeding up a body of devout and useful associates in the ministry as "the Bishop's school?" None should

---

\* This would be especially necessary in the case of weekly collections being made at the offertory, as recommended by Mr. Gresley and Mr. Palmer.

be admitted but young men of earnest piety and good natural abilities; and with the strict discipline, and unintermitted application, which persons so circumstanced would gladly adopt, a three years' residence, even if they came ignorant both of Latin and Greek, would, I am sure, turn them out as good proficient in classical learning and theology as some who pass in the examinations at Cambridge. The whole expense need not exceed 120*l*.]

7. A clerical college, in the ordinary sense of that term, for the benefit of those who have already graduated at one of the universities, would be an essential element of the plan.

8. A very cheap school for orphans and others duly recommended, might be an addition. The Jesuits opened schools for gratuitous education; and how could the charity of a christian Bishop be more usefully or appropriately displayed?

9. Next comes the school for training masters. As these already exist in most dioceses, the transfer of the site is all that would be required. The rent of house and salary of master would then be entirely saved; and I need scarcely observe that there would be other indirect savings, to a considerable amount, in conducting the various branches of education upon the same spot. For instance, the training-masters would assist in the orphan school, and the theological graduate-students would aid in superintending the studies of those candidates for the ministry who had enjoyed less advantage than themselves. One Fellow might probably overlook more than one school.

10. The inspection of parochial schools, a matter which promises to be of much difficulty as well as importance, would be provided for.

11. There would be a refuge for worn-out Clergy, being unencumbered with families.

Such, my Lord, is an outline of the plan which I venture to propose to your consideration, and (if you permit) to that of the rulers and members of the English Church. That it must suffer much from the feebleness and humble station of its present advocate, no one is more feelingly conscious than myself. God, however, will not allow even the single talent to be buried in the ground. In this conviction, I am emboldened to contribute\* my mite towards building up "the old waste places" of Jerusalem. I feel sure that nothing which I have recommended is, in point of principle, an innovation. The present plan contemplates no alienation of funds from the bequest of donors—no disruption of ancient associations; and should it fail in producing the immediate end which it proposes, even in a single instance, it may yet strengthen the conviction that something is required to be done; and that this will be most satisfactorily accomplished by rigidly observing the order, discipline, and unity of the Church, and by more strongly developing the Episcopal system.

But perhaps it may be said, "Your plan has been anticipated many centuries ago. It was the object of cathedral institutions to furnish bodies of men who should at once be a council to the Bishop, preside

\* The total disuse of the Ecclesiastical Synod affords, perhaps, a better justification of such a step in a presbyter than some persons imagine.

over education, and be frequent in preachings, 'as well in other churches as in their own cathedral ;'\* and if they have ceased to answer the ends for which they were founded, let the visitors see to their restoration." I admit, my Lord, that in some at least of our cathedrals, all the objects proposed in the present plan do really fall within the meaning of their statutes and charters of incorporation. I admit that where the Bishop really presides in his own church, and the chapter includes his archdeacons, his two chancellors (as the statutes of Canterbury cathedral provide),—the one to defend the legal rights of the Church, the other to preside over "all sorts of literature,"—together with a scholarchus; where the grammar-school flourishes in the precincts, exhibitioners are maintained at the universities, and the "Prælector Theologicus" efficiently discharges his duties; a college of "Bishops' Fellows" might be superfluous: provided there be a willingness on the part of those whom it may concern, acting upon the *spirit* of their charters and statutes, to accommodate themselves to the altered circumstances of the present day. I admit all this, and claim it as a remarkable illustration that what I have ventured to recommend is strictly in harmony with the best precedents of the Church. But no one will know better than your Lordship, that though it is possible, in the statutes of one or other of our cathedrals, to find specified all the objects for which I contend, it would be very unfair, by a sort of cumulative argument, to make any one, still less all those institutions, responsible for carrying them into operation. Moreover, there are other causes which render it impossible:—1. The chapters are so reduced in the numbers of their members as to be almost inadequate even to the due celebration of divine worship in their respective churches. Any increase of duties is altogether out of the question.—2. But, further, it is matter of notoriety that the connexion between the Bishops and the chapters over which they nominally preside is not of that nature as to warrant the hope of any very harmonious co-operation, in fields which, if not new, have at least for a long space of time been unoccupied. Such a state of things, your Lordship is well aware, is of no recent origin. It may be traced to the times when popes endeavoured too successfully to detach the regular clergy from allegiance to their diocesans, in order to make them the more ready instruments of the see of Rome. Bishops and chapters have never worked cordially together; and a want of harmony, which was originally the result of jealousy, is now, as it were, necessarily perpetuated upon the conscientious principle of maintaining inviolate, privileges which have descended by prescription. In the ancient possessions and the proper constitution of the Church, there were abundant means for effecting all the objects we desire, and in the best way; but of the former she has long since been robbed by regal violence and grasping lay impropriation; and the latter has been more recently impaired by the well-meant but questionable† measures of the Ecclesiastical Commissioners. Under these circumstances, it

\* See Statutes of the Cathedral Church of Ely, chapter ix., quoted in Mr. Selwyn's pamphlet, "Are Cathedral Institutions Useless?"

† By a sort of fatality, one of their *very few* confessedly good recommendations has been suffered to drop: I mean that for the extinction of peculiars.

behoves the true friends of the Church to restore the breaches that have been made, both in the one and in the other, as much as possible in the spirit of those first architects who, under the "Great Master Builder," carried out the system of her policy; and I repeat, my Lord, it is my earnest hope that nothing will be found in these pages contrary to that spirit.

My Lord, with great respect, I beg to submit them to your consideration, and to that of your brethren in the Episcopal College; and am,

My Lord,

Your Lordship's very obedient humble servant,

THOMAS CHAMBERLAIN.

CHRIST CHURCH, OXFORD,  
Jan. 1, 1842.

---

THE DIVINE RIGHT OF TITHES THE TRUE PRINCIPLE, THE  
OFFERTORY THE REAL INSTRUMENT, OF CHURCH EX-  
TENSION.

No. V.

THE celebrated Mr. Fox suggested a whimsical reason why "*Concordiâ res parvæ crescunt*" was adopted as a motto by a celebrated school in London. The motto in question would seem to belong, *vi terminorum*, to the Shilling Fund (miscalled Church) Society, and perhaps some appropriate vignette, illustrative of its meaning, might adorn the circulars. Certainly a given number of shillings would constitute a sufficient fund to build a church; but I cannot think that *nine*, or *ninety-nine*, or any multiple of *nine*, shilling subscribers, can make the *ninth* part of a churchman. The following letters are, I must think, "christian or churchman remembrancers:" they will tell their own story:—

"October 20, 1841.

"REV. SIR,—I beg to acknowledge the receipt of your circular, applying for a trifle towards the building a church. I trust, however, you will not think me backward, in the promotion of so good a work as that of church building, if I decline to contribute towards the one you have in contemplation.

"My reasons for so doing are these:—

"1stly. I consider my own parish has the first claim on all my abundance. Property has, in my opinion, a local responsibility attached to it, binding every one to make a proportionate provision for the services of God in the place where his property is situate. Of course I do not mean to say that if any one has really more than is wanted for his own parish, he is not to give elsewhere. I think, however, if such be the case, his diocese has the next claim.

"2dly. I have a strong objection to your plan of collecting money. I consider it one of those temporary expedients which aid in continuing a narrow system, already too unfortunately prevalent;—a system which has no regard to the proportion with which God has blessed us, and which we must get rid of, for one more wholesome, if we would see good fully done.

"Perhaps you will say, 'What would you do?' My answer is, Turn to the Bible and the Church, and see what is there taught—taught by the Bible as to proportion; and by the Church as to the manner of collecting. In the Bible we find this rule of proportion—the tithing of property. It is a rule of divine origin, and the one, therefore, we should follow. It may, perhaps, be difficult,

in these anti-tithe, and therefore, I fear, anti-Bible days, to teach people this doctrine; but better notions will, I hope, some day again find their way into men's minds and hearts, and then we may look for more good. In the mean time, however, we—the Clergy—should teach, with proper courage, this divine rule of proportion in giving to the Church, while we teach the responsibility which every man lies under for the right use of his property to God's honour and glory. That every man ought to contribute some part of his property for the services of religion, few, I willingly believe, will deny. The question is, what part? Now, as all men are not blest alike, they ought not all to give alike, but each according as God has prospered him. There must, therefore, be some general rule of proportion between property and gifts. This rule we can find in the Bible. Tithing is the rule of that book. It may be that, for a time, men will not understand this principle, and that an appeal to them on it will not at first appear to answer. The principle is new to the minds of many of our days, though, in fact, it is at least as old as Melchisedek; and men do not understand it, because they have sought out inventions of their own, instead of going to the Bible to be taught. We must, however, work in faith, believing that the right principle, properly persevered in, will assuredly do the most good. So persuaded am I of this, that I feel certain if any one would begin, and give a tithe of his property to help in building and endowing a church where such property was situate, the example would soon be followed, and, having the blessing of God, because according to the Bible, be gradually effectual to the relief of those spiritual necessities so many places now labour under in the want of churches and Church ministration. Such is the rule of proportion in giving to be found in the Bible—a rule, not the invention of man, but the appointment of God. Such is the rule we should follow, never reducing it, except through absolute necessity; but, of course, exceeding it when we can, as the lesser duty always implies the greater.

“Let us now see what the Church teaches, I may say, commands, as to the manner of collecting. Her rule is also in the Bible. We have in the Communion Service the offertory sentences; and a direction in the Rubric that they be read from the altar whenever that service is used, and that, at every time of such reading, a collection be made ‘for pious and charitable uses.’ These sentences regularly read through, and regularly impressed upon the people, and a collection made, will be sure to answer in the long run, though to modern minds the practice may be strange at first. They are Scripture, and those that value Scripture will both hear and take heed how they hear them. Such people, too, will desire to have their gifts blest by the prayers of the Church to the service of God, and have a greater faith in their efficacy, when so offered and blest, than if given in a common worldly way. The Rubric, too, which directs these sentences to be read, for the purpose of making a weekly collection, is in strict conformity with Scripture and apostolical practice. ‘Upon the first day of the week, let every one of you lay by him in store as God has prospered him.’ (1 Cor. xvi. 2.) To give in this way is to give in faith, and with good security of having our gifts sanctified unto efficacy. Here, then, in the practice of the Church throughout all ages we have a rule; one I believe, as well as hope, will be again restored. It is not dead, for it cannot die. It sleeps, I lament, though I rejoice it gives symptoms of awaking. If we will but awaken it, we shall find it still strong. These ways of the Bible and the Church are the old ways, the good ways, which have been from the beginning, and will be to the end. They are the only ways by which we can hope effectually to do the great work now required to be done in this country. Narrow systems and temporary expedients will fail us; ‘they have been weighed in the balance and found wanting;’ but these ways will never fail us, if we will but follow them, not doubting but believing.

“May I then take the liberty of suggesting to you to follow my plan for collecting money, and try and provide for the building and endowment of your new church upon these principles. You possibly might find some pious churchman in your parish who would be glad to give the tithe of one year's income

at least, whether derived from real property or profits in trade, in this scriptural way; and rejoice also at the opportunity of having his offering sanctified to the service of God at the altar of the church. This is possible; I cannot but believe such men are to be found. It is next, however, to certain, that collections at the altar from the faithful (and I want them from no other) will answer your end, in a little time. Some perseverance will be necessary: but, in the end, I feel convinced you would succeed, because you would be working, not in a worldly, but in a religious way.

"Being an entire stranger, I feel I ought to make my humble apologies for the liberty I have taken of making these remarks. I feel assured, however, you will grant me your pardon, when I say that these remarks are the result of much thought on the subject of church building and church ministration, and, of course, of much desire for the increase of our Saviour's kingdom, and the honour of Almighty God.

"I beg also to add that, though I do not approve your plan for raising the necessary sum for your undertaking, I admire the zeal which has led you to try and raise another temple for the service of the Almighty.

"I subscribe myself, Rev. Sir, with many apologies,

"Your faithful and humble servant,  
"T. L."

---

"REV. SIR,—I thank you for your kindness in answering my letter, and in sending me your report and your sermon. By your answer you seem to think I intimated that 'the splendid edifices which cover our country and Europe were erected exclusively by the means my letter suggested.' I do not find my letter to be so exclusive in its opinions. Great munificence may have been exercised without adherence to the letter of the divine law of tithes, and without a positive eucharistic blessing upon it; but that munificence was exercised when tithes and eucharistic blessing were recognised and appreciated, and it was of the same spirit with them. Since these divine ways have been despised or forgotten, the offerings to the Church have lamentably diminished, the dissenting voluntary principle, against which your sermon contends, has become more general, has infected all, and the 'land perisheth for lack of knowledge.' Little things have taken the place of great ones, shillings are given instead of £50 or £100, and £10 instead of £10,000. I wish to see the munificent principle brought into operation again; but I do not think we ever shall see it, so long as we keep to systems whose tendency is to make men satisfied with giving trifles. If we can teach men the divine right of tithes, we may hope to see them with truer notions touching the duty of giving, in proportion as they are blessed of God: and if we can teach them the beauty of having their offerings sanctified at the altar, whenever they can, according to the primitive way, we may hope to see them come forward more cheerfully and more munificently with their free-will and their thank offerings. Then we may look for more churches and more endowments. We should teach men to do, as your sermon describes the Jewish and early Christian churches to have done. But if the Clergy leave the divine right of tithes and eucharistic offerings untaught, and satisfy ourselves with asking for shillings, and selling trifles at Bazaars, we cannot expect men to have either right knowledge or real munificence. Real munificence is occasionally found in men of the present day, but I believe it is confined to those who are alive to the principles I have asserted. "T. L."

How sad it is that we should be contracting this miserable habit of sewing jack-daw's feathers on the majestic plumage of the Church!

"At the conclusion of the Nicene Creed, a Rubric gives the following directions:—'Then shall follow the sermon,' &c. 'Then' (that is, after the sermon is concluded) 'shall the priest return to the Lord's Table and begin the Offering.' Another Rubric directs, that whilst the sentences of Scripture are reading, the deacon, churchwardens, or other fit person appointed for that pur-

pose, shall receive the alms for the poor, and *other devotions* of the people, in a decent bason provided for that purpose, and reverently bring it to the priest, who shall humbly PRESENT and place it upon the Holy Table.

"Now these Rubrics have been for the most part disregarded, and our congregations have been but seldom reminded of the duty, or permitted to enjoy the privilege, of making their contributions for charitable and religious purposes an offering to God. Other ways of making collections of our own devising \* have been substituted for this wholesome and pious ordinance of the Church, and they have proved lamentably deficient;† as (not to cite other instances) the notorious want of church room and clergymen in populous districts amply testifies. A reflecting mind would be apt to consider that this state of things had some connexion with the prevailing neglect, and would feel persuaded that Almighty God would withhold His blessing from the irregular exertions of His servants; and would only then ‡ bestow it in all its fulness, when, according to the directions of the Rubric, *continual* appeals were made to the people in the words of Scripture from the altar. Should any one doubt the possibility of reviving this all but forgotten ordinance, the answer is obvious, 'what has been done, may be done again,' and 'to faith all things are possible.' Only then let the Clergy, according to their solemn engagements, obey the Church in the spirit of faith, and God will stir up the wills of His people to supply all our need."—See a Sermon preached at Harlow Church, by the Rev. J. C. Stafford, B.D. (Rivingtons, 1840.)

The following is extracted from a recent publication:—

"'Perhaps,' says Judge Blackstone, 'considering the degenerate state of the world in general, it may be more beneficial to the English Clergy to found their title on the law of the land, than upon any divine right whatsoever, unacknowledged and unsupported by temporal sanctions.'—*Commentaries*, book ii. c. 3.

\* It has been a very common practice of late to make collections from pew to pew during the singing a psalm or hymn appointed for the occasion. It is surprising that many who have done this should not have thought of returning to the use of the Offertory, as the proper way.

† We need only refer to the second Report of the Metropolis Church Fund for confirmation of this assertion. "The Committee are constrained to confess their disappointment that it (the object in view) should not have received a more liberal measure of assistance in quarters where they were fully entitled to look for large contributions." (Pp. 9, 10, &c.) They at the same time speak of the decrease of subscriptions during the last year, a painful consideration, when they also state that, "presuming the population will increase in the ratio it has done in the last ten years, by the time the churches at present provided for are completed, there will be a greater number of persons destitute of the means of worship than there were when this fund was first established." While noticing this, it is pleasing to observe, in the list of subscriptions following the Report, several instances of a better principle of giving, and such as it is one design of this sermon to encourage; though it is to be hoped that the time will come when such and all other gifts will be mostly made in obedience to the directions of the Church in the Rubric.

	£	s.	d.
A cheerful giver, by the Bishop of London . . . . .	5	0	0
First fruits of increase . . . . .	16	10	0
One very grateful for religious instruction, by Rev. W. Bennett . . . . .	5	0	0
Jewels of a Clergyman's wife . . . . .	51	0	0
Produce of the sale of a pair of diamond earrings . . . . .	35	0	0
Spe gaudentes . . . . .	5	5	0
An humble offering of gratitude from a woman . . . . .	100	0	0
H. W. "Lay not up for thyself treasure on earth" . . . . .	100	0	0
Money, the right to which seemed questionable . . . . .	30	0	0

&c. &c.

‡ 2 Chron. xxxi. 20, 21. "And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, AND PROSPERED."

As if Christianity could be said to be propagated in that heart or country where this *degenerate* spirit was allowed to exist. But

'Ætas parentum, pejor avis, tulit  
Nos nequiores.'

The tithe system, as established by law, has in these days been denounced in no measured terms by Dr. Chalmers, in his 'Bridgewater Treatise.' I will here place his sentiments in contrast with those of our Hooker.

HOOKER.

"We might somewhat marvel what the apostle Paul should mean to say that *covetousness is idolatry*, if the daily practice of men did not show that, whereas nature requireth God to be honoured with wealth, we honour for the most part wealth as God. . . . Unless, by a kind of continual tribute, we did acknowledge God's dominion, it may be doubted that in a short time men would learn to forget whose tenants they are, and imagine that the world is their own absolute, free, and independent inheritance. . . . And as Abraham gave voluntarily, as Jacob vowed to give God tithes, so the law of Moses did require at the hands of all men the self-same kind of tribute, the tenth of their corn, wine, oil, fruit, cattle, and whatsoever increase His Heavenly Providence should send. In-somuch, that Painims being herein followers of their steps, paid tithes likewise. Imagine we that this was for no cause done, or that there was not some special inducement, to judge the tenth of our worldly profits the most convenient for God's portion? . . . The Jews were accustomed to name their tithes the *hedge* of their riches. Albeit a hedge do only fence and preserve that which is contained, whereas their tithes and offerings did more, because they procured increase of the heap out of which they were taken. God demanded no such debt for his own need, but for their only benefit that owe it; wherefore, detaining the same, they hurt not him whom they wrong; and themselves, whom they think they relieve, they wound; except men will haply affirm that God did, by fair speeches and large promises, delude the world in saying (Mal. iii.), *Bring ye all the tithes into the storehouse, that there may be meat in mine house* (deal truly, defraud not God of his due, but bring all), and *prove if I will not open unto you the windows of heaven, and*

CHALMERS.

"Of the two instances that we are now to produce, in which law hath made a deviation from nature, and done in consequence a tremendous quantity of evil, the first is the tithe system of England. . . . There are few reformations that would do more to sweeten the breath of English society, than the removal of this sore annoyance—the brooding fountain of so many heart-burnings and so many festerments, by which the elements of an unappeasable warfare are ever at work between the landed interest of the country and far the most important class of its *public functionaries*! and, what is the saddest perversity of all, those whose office it is, by the mild persuasions of Christianity, to train the population of our land in the lessons of love, and peace, and righteousness—they are forced by the necessities of a system which many of them deplore into the attitude of extortioners; and placed in that very current, along which a people's hatred and a people's obloquy are wholly unavoidable. Even under the theocracy of the Jews, the system of tithes was with difficulty upholden; and many are the remonstrances which the gifted seers of Israel held with its people, for having brought of the lame and the diseased as offerings. Such, in fact, is the violence done by this system to the possessory feelings, that a *conscientious submission to its exactions may be regarded as a most decisive test of religious obedience*: such an obedience, indeed, as was but ill maintained even in the days of Hebrew polity, although it had the force of temporal sanctions, with the miracles and manifestations of a presiding Deity to sustain it." (And have not we too a presiding Deity, though he be as a God that hideth himself?) "Unless by the express appointment of heaven," (will a dutiful and affectionate child be guided by nothing but *express* appointment?)

*pour down upon you an immeasurable blessing.*"—Book v. 79.

"this yoke of Judaism, unaccompanied as it now is by the peculiar and preternatural enforcement of that dispensation, ought never to have been perpetuated in the days of Christianity."—Vol. ii. c. 7.

"It will be seen that the two foregoing views coincide with each other as to the *test of religious obedience*; they differ, in that the one gets rid of the duty and the blessing, the other retains both. Let the reader judge by the Bible, and the Bible only, which system savours most of the Spirit of God, and which of the spirit of the world, and let him make his choice accordingly."

Would that it had been put into the heart of her Majesty to have made her offering of gratitude, on a recent occasion, at the altar in St. Paul's cathedral! *Thanksgiving*, in the strict and proper sense of the word, means the *offering* of a real gift, whereas the thanksgiving of women after child-birth is now commonly nothing more than thanks *saying*, with or without the accompaniment of a FEE! The gift (offered, of course, in the right manner and upon the right principle) would seem to be the essential part of the service. Mere words are not adequate means of expressing a real spirit of thankfulness. Naaman's history will tell us this, as assuredly it will rise up in judgment against us, and condemn our present practice. Here I will illustrate the Church principle by an extract from the works of an author whom I have quoted on a former occasion:—

"Indeed 'he that *giveth alms he sacrifices praise*,' says the son of Sirach, (Ecclus. xxxv. 2.) And praise is a blessing. But to bless is to *honour* too. And '*honour the Lord with thy substance*,' says a wiser than the son of Sirach, (Prov. iv.) Something must be done to his *own* honour. Something given or offered to support that here among us. For to bless is to *give* thanks, and that intimates something to be *given* to him, as well as said or spoken to him. It will else be *verba dare* and not *gratias*, a mere cheating him of our thanks. As soon as *Naaman the Syrian* was cured of his leprosy, he begs of the prophet to accept a blessing for it. Nature had taught him God was to be blest so. (2 Kings v. 15.) When the captains of Israel had found, by their whole numbers, how God delivered them, they came with a *blessing* in their hands, *sixteen thousand seven hundred and fifty shekels of gold for the house of God*. (Numb. xxxi. 52.) David, and his people, the story tells us, *blest* him so too, (Prov. xxix. 20, 21,) *offered* incredible sums of gold and silver for the service of the house of God. And let me tell you, without *begging* for it, that the house of God being now by this visit in the text (Luke i. 68, 69,) made the very *office* of salvation, where he daily visits us, and entertains us with his body and blood, with holy conference and discourses, where he seals us every day till the day of redemption, and offers us all the means of salvation, there can be no way of blessing God, so answerable and proportionable to his thus blessing us, as *thus blessing him again*."—*Sermons by Dr. Mark Frank*. London: 1672.

"Of offerings there are two kinds," says Mede, 'accepted under the law and required under the gospel, *eucharistical* and *euctical* or *votal*. Eucharistical offerings are such whose end is thanksgiving to God for benefits received. Euctical, such as are made to God when we come to pray before him, that he might accept our supplications, and we find favour in his sight."

Why do we hear nothing of vows in these days? Is not the practice sanctioned by Scripture? Why then do we make the word of God of none effect by our traditions? Why are not vows now to

be made and to be paid upon our receiving any blessing which we may innocently desire? Are we not casuists enough to distinguish between a promised gift and a bribe? We do not put edge tools into children's hands! But are we never to throw away our childish principles, and learn in this case to be in nature children, and in understanding men? But this subject requires much consideration, though I treat it only in a cursory way; it being the object of these papers, not so much to discuss the subjects to which they relate, but to induce my readers to discuss them, and I endeavour to do this either by calling attention to Church rules or to what others have said, or by throwing out a few hints or suggestions, which occur to my own mind.

---

## ON THE PROSPECTS OF THE CHURCH OF ENGLAND.

### No. III.

THAT the real dangers of the Church arise, not so much from the principles or tendencies of political parties, as from her own utter inadequacy to meet the wants of the population of this country, has been shown in the preceding articles. The existence of so vast a mass of people without any religious instruction, or at least without any instruction which is calculated to make them friendly to the Established Church, and to attach them to the existing frame of society—this is the deep, the permanent, the overwhelming evil under which we are labouring, and which, if not remedied in time, can have but one issue—the destruction of all our institutions, and the overthrow of society itself. Unless we go to the root of the evil—unless measures are taken without delay to probe and to heal thoroughly this wound of the body politic—we may prepare to bid farewell to all that we value and love best on earth. What we want is, some remedy that shall not produce a momentary feeling of satisfaction and relief, while it leaves the evil to multiply in silence, and only to break forth with renewed vehemence at some future time. We require some large and comprehensive measure of relief, based on a full view of the real facts of the case—some measure which shall provide not only for the present but for the future necessities of the Church.

It appears to be the common fault of plans for Church extension, that they are not based on any calculations of the actual wants of the country; and that they propose schemes which are either utterly inadequate, or in a great degree chimerical. There seems to be no notion of what the extent of our wants really is; and therefore it is very natural that people should satisfy themselves that this or that plan would be sufficient, and that it is very right and necessary to oppose some other plan which involves certain inconveniences. But were they fully aware of the extent of our wants, they would see that it is only by the combination of *every possible resource* that any impression can be made on the evil before us. They would feel that not

one single channel of relief should be left untried ; and that the *danger* of the Church ought to make us accept measures which may, perhaps, have some inconveniences—some evils ; but which are essential to our preservation.

I have placed this question on comparatively low ground, because I am appealing to those who are, perhaps, accustomed to hear arguments referring chiefly to the preservation of the temporalities of the Church, and its connexion with the established framework of society in this country ; but I would not limit my argument and my appeal to such motives. I would ask the moralist and the Christian to look on the millions of our countrymen to whom the blessings of pure religion, and the consolations which it imparts, are denied. I would appeal on behalf of ONE-THIRD of our population, and would ask, fearlessly, whether any interests, or objects whatever, can be put in comparison with the grand object of preaching the Gospel to so vast a multitude of *heathen* at our own doors, and united to us by so many ties ? I have no hesitation in asserting, that this necessity exceeds, in every point of view, all others that can be alleged. This duty outweighs all other duties ; and the danger which arises from its neglect or imperfect discharge is incalculably greater, both in reference to God and man, than any inconveniences, or any evils, which may be unavoidably caused in the attempt to perform it. I cannot but think that the supply of this deficiency is the first and leading question before the Church, and that nothing but positive *unlawfulness* in the means proposed for its remedy, should justify us in rejecting them. We are in the condition of one who is, with his family, starving for want of the necessaries of life, and who is obliged to assume the attitude of a suppliant for the charity of others, or if he possesses ornaments and luxuries, to part with them, however reluctantly, to supply his extreme necessities. In the hour of pressing want, we must be content for a time to part with much that we value, and look forward to some future period, when the sacrifices which we make to God may be more than repaired.

I have said that the necessities of the Church are so overwhelming that we cannot dispense with aid from any quarter. Let us for a little space contemplate those wants, and see how far any of the sources of relief commonly looked to can be expected to assist us. Mr. Palmer has recently estimated the amount of population unprovided with instruction by the Church of England at SIX MILLIONS. His calculation proceeds on the assumption that the care of 1000 souls is, on an average, as much as each clergyman can well manage. It may, perhaps, admit of question, whether two clergymen by their united labours in a parish may not be able to attend efficiently to a population of more than 2000. I am inclined to think that they might instruct a population of 3000. In this point of view the above estimate may seem too high ; but on the other hand, it decidedly falls short of the truth, in assuming that all clergymen whose parishes contain more than 300 souls, may be supposed to have 1000 souls under their care. There can be no doubt, that there are several thousands of parishes in which the population averages 500, or 600, instead of 1000 ; so that the calculation to which we allude, seems, on

the whole, rather to fall short of the truth than to exceed it. We may therefore assume, that about six millions of our people are at present unprovided by the Church of England with spiritual aid and instruction.

Assuming that one-third of this population should be provided with sittings in church, and that those sittings might be obtained at the expense of not more than 5*l.* each (which is too low an estimate), we should require 10,000,000*l.* for additional churches *at this moment*. And if we suppose that 4000 clergy would be sufficient for the spiritual instruction of the above number of people, and place their salaries at not more than 150*l.* a-year each, on an average, there would be a permanent income of 600,000*l.* per annum requisite. If this income were to be produced by endowments, about 18,000,000*l.* would be necessary for that purpose. In addition to this, we may reckon the expense of clerical residences at three or four millions: so that, on the whole, we want about *thirty-two millions of money* to place the Church at this moment in the position which she ought to occupy!

But in addition to this, it should be observed, that the population of England and Wales is increasing at the rate of more than 200,000 annually. Supposing church-room to be provided for one-third of this number, at the same rate as above, it would require a sum of 350,000*l.* The salaries of 150 clergymen at 150*l.* each, would amount to 8000*l.*, and if arising from endowments, would require a sum of 200,000*l.* and upwards; to which we may add about 70,000*l.* for clerical residences. So that, on the whole, to provide for the increase of population would require upwards of 620,000*l.* per annum.

Let us take the expense of the next twenty years, supposing that it is wished to render the Church efficient by that time. The annual expense, just mentioned, would in the course of twenty years amount to a total of 12,400,000*l.*; and this, added to the sum which is requisite to supply our *existing* deficiency, would make, on the whole, nearly *forty-five millions* of money.

I have left out of view in this calculation any provision for new bishoprics, which would be obviously necessary if so large an addition were made to the clergy. Suppose only forty new sees erected (a number which would be greatly below our wants) and endowed with not more than 2000*l.* per annum each; the endowment of these sees alone would require a sum of more than two millions, and the erection of see-houses would amount to near half a million in addition.

On the whole, then, it appears that, to provide for the religious destitution of our people, even on the most moderate scale, in the next twenty years, would require an outlay of near *fifty millions of money, or an annual expense of about two millions and a half*.

I have entered into these details, 'because they are essentially necessary to every one who has to make up his mind on the question of Church extension. Were our wants *limited* in their extent—could they be met by an outlay of a few millions of money, the remedy might be comparatively easy. We might make our choice between various plans of Church extension, and reject all that involved inconveniences and disadvantages. We might rely entirely on the assist-

ance of the State, or we might look to private liberality. But when the demand amounts to fifty millions of money, the question assumes altogether a different aspect. It presents itself in the light of a fearful and overwhelming necessity, which will exhaust every resource within our reach, and be after all to a great extent unsatisfied.

(1.) There are very many friends of the Church, who, acknowledging and deploring the extent of our spiritual necessities, are satisfied that the State is bound to supply the means of relief, and that there would be little difficulty in obtaining sufficient means, if the government were alive to the duty which it owes to religion and morality. They refer to the grant of twenty millions for the extinction of West Indian slavery, and are of opinion that nothing would be easier than the adoption of some similar measure in relief of our religious necessities. Now, in the first place, it may be observed, that the sum required for Church extension is *fifty* millions instead of *twenty*. It may be next remarked, that the above grant was carried by a *combination* of all political parties in the House of Commons, and that it was a positive *compensation* for injury done to property—a mere act of common honesty; and therefore stands on altogether different grounds, and experienced a reception altogether different from that which would await any proposition for making large grants for Church extension. In the latter case we should have large and powerful parties in parliament violently opposed to any grant. We should see them backed and supported by all the various classes of dissenters, Romanists, infidels, liberals, and economists in the country. If a conservative government were to make such a proposition, they would expose themselves to the imputation of extravagance in the use of the public money. Under present circumstances, it is needless to say, that it would be altogether out of the question. With a deficiency of near three millions in our income, and a debt of ten millions accumulated within the last three or four years, it is, of course, the first duty of government to bring the expenditure of the country to a level with its income, and therefore to avoid every expense which is not strictly essential. While the country is thus circumstanced, it is wholly impossible to enter on any schemes of amelioration and improvement which would involve expense. It may be years before our income and expenditure can be equalized, and it will be years more before the debt incurred by our present deficiency can be discharged. When that has been accomplished, it will remain to be seen what sort of relief parliament may be disposed to grant. When the finances of the country were in a comparatively flourishing state; and when a Tory minister, in a Tory House of Commons, proposed grants for Church extension; what was their amount? On one occasion, *a million* of money, doled out gradually: some years after, *half a million* in addition! This was the full extent of parliamentary bounty from 1818 to 1830, when the Tory government came to an end. It was at the rate of about 120,000*l.* per annum.

Let us again contemplate the case of the Church of Ireland. With what unwillingness did parliament grant *a million* for the relief of the starving Irish clergy, and the payment of a miserable per centage

of the incomes which had been illegally withheld from them. How frequently was this act of most imperfect justice made the theme of angry declamation; and how rigidly were the unfortunate recipients of parliamentary bounty called to account for the loans which had been made them in the hour of their bitterest poverty. In the colonies we see the same disposition to refuse pecuniary aid to the Church. The grants to the Church in Canada have been materially reduced. There is not, apparently, in any political party a disposition to adopt large and liberal measures of relief towards the Church: even those individuals who may be considered, and who undoubtedly are, most friendly to her interests, have repeatedly declared, that she must not look to parliamentary aid until her own resources have been first made fully available.

If we contemplate the measures of parliament in reference to *education*, the same conclusions will be forced still more strongly upon us. Education is to parliament an object of first-rate importance: it is one in which all political parties unite. No one disputes that a very large proportion of the population in England and Ireland are without the means of education: and yet the sums granted annually for this most important and *most generally popular object*, have not, I believe, in any year exceeded 60,000*l.*—*i. e.* about 30,000*l.* for Ireland, and 25,000*l.* for England. I believe the Reports of the Commissioners for Education in Ireland alone have estimated their wants at more than ten times the income which has been voted to them by the House of Commons. Such is the disposition of the legislature with reference to pecuniary grants, even for objects on which there is comparatively little difference of opinion!

Now, with all these facts staring us in the face, it does seem most strange, that people will continue to lean on this broken reed. Parliament *cannot* do any thing for us for many years to come; and when it can, the relief will almost certainly be of so limited a nature, that it will be of comparatively little moment. Suppose parliament to commence eight or ten years hence with annual grants of 120,000*l.*, as formerly; or even suppose it to *double* its former grants; what would this avail us, when, as has been shown, we want two millions and a half per annum, *from the present time*, to meet our wants in twenty years? We could not, at the most, look for the supply of more than a *tenth* of the income requisite, from parliamentary aid: and we could not expect even *that* aid, until our destitute population had increased from *six* to *eight* millions.

But, besides this: Is there not some reason for apprehending that parliamentary grants will not be made without some equivalent which may not be altogether palatable to the Church? We know that many churchmen look with no inconsiderable jealousy to such grants as tending to invest the State with greater powers over the Church than it already possesses—powers of scrutiny, of redistribution, of inspection in various forms. I have no very serious apprehensions that evil consequences must necessarily arise from such grants, but it is only right that the fact of the existence of such apprehensions should be known, and that their foundation should be maturely weighed and considered.

(2.) It seems to be the opinion of many persons, that the voluntary liberality of the well-disposed members of the Church would, if properly appealed to, produce funds amply sufficient for the supply of all our existing necessities; and in proof of this they refer to the great exertions which have been lately made in the way of building new churches. That much has been done in this respect is indeed most true, and it presents one of the most cheering features of the times in which we live. But how very small is the amount of what has been accomplished in comparison with what remains to be done! In the course of twenty-three years, which have elapsed since the Society for Building Churches was instituted, it has succeeded, *with the aid of a million and a half of public money*, in providing church accommodation for *less than a quarter* of the increase of our population. Let us suppose, that the various diocesan church building societies instituted within the last few years, have done *as much*; and we have then *one-half* of the increase of our population provided for. This is very well in itself: but we must remember, that independently of the public money already mentioned, there have been collections in church under the Queen's Letters for the above purpose, and also that the subscriptions for church building have been so liberal, that it is rather a question whether they can be kept up at their present amount, than whether they can be materially extended. If we suppose no more parliamentary grants to be made for some years, the utmost that voluntary subscriptions can do, will probably not provide for *half* the increase of our population each year.

It is very easy to talk of raising some hundreds of thousands of pounds in the year; but when we come to the point of actually raising such sums, is it quite so easily accomplished? An appeal was made some years since to the public to provide funds for the erection of churches in London. It appeared, that about 380 new churches were requisite in the metropolis; but the Bishop of London limited his claim to the very moderate number of 50; and it has been with the *greatest difficulty*, that in the course of four or five years the sum of 180,000*l.* has been raised for this purpose, leaving a considerable deficiency, which is still to be made good. Now, if there ever was a case which would have drawn forth public liberality on a large scale, it was surely this. Individuals felt the call, and even impoverished themselves to meet it; but on the whole, it was near proving a failure. An appeal was made to supply only *an eighth part* of the spiritual destitution of London; and that appeal has scarcely succeeded. In the mean time the population of that vast metropolis has been annually increasing at a rate which will probably render its destitution as great as ever, when the above plan has been fully carried into effect. We may, from this instance, form some notion of the effectiveness of the system of voluntary contribution in meeting the wants of the Church. By gigantic efforts we might possibly provide for the increase of population; but we should not touch that wide waste of desolation—the permanent destitution of SIX MILLIONS of our people, who are at present cut off from the Church of England.

But, besides this, *how* has provision been made for the wants of our population hitherto by voluntary contributions? Have *endowments*

been provided for the churches which have been erected? No: churches have been built, and in some instances have received nominal endowments; but, in the generality of cases, their clergy have been left to depend wholly on the uncertain and most unsatisfactory resource of pew-rents. They have thus been subjected to some of the worst evils of the voluntary system, and the Church has suffered accordingly. If we are to depend on mere voluntary subscriptions in future, we can only expect, *at the utmost*, to provide churches for our increase of population: we cannot hope for endowments or satisfactory incomes from the same source.

To take another instance: Every one knows the immense and fearful deficiency in the amount of clerical aid in many districts. Two societies have been instituted for the purpose of obtaining funds for the payment of additional curates and assistants. The reports of these societies abound in the most appalling pictures of distress: every effort is made to rouse the feelings of the public, and of the religious world, by details of the most touching and lamentable destitution. These societies are patronized by the heads of the Church, and by many of the most eminent persons in the country, and they have succeeded, or perhaps *will* succeed, in raising about 20,000*l.* per annum. There seems little prospect of augmentation to their funds; and yet this is the result of voluntary contributions, at a time when *four thousand* additional clergy are imperatively requisite, and when our population is increasing at the rate of more than 200,000 per annum!

Another example of the inadequacy of the system of voluntary subscription is, we fear, to be afforded by the results of the noble plan for the endowment of new sees in the colonies. The subscriptions to this splendid design have fallen very far short of what might have been expected on such an occasion. It is said that they do not much exceed 40,000*l.*, and it is obvious that unless they are raised to something like ten times that amount, the pressing wants of the colonies, in respect of Bishops, cannot be supplied. This subject leads us to remark further, that when we rely on voluntary contributions as the means of Church extension in *England*, we should take into our account the continual supplications for aid which come from Ireland, Scotland, the various colonial Churches, and even from the United States. These claims are continually on the increase, and therefore they tend to diminish the means applicable to Church extension in England. On the whole, we cannot think that there is any reasonable ground for expecting that, in future, the system of voluntary subscription for church building will produce much greater effects than has hitherto been the case.

It has been represented lately, that if the principle of contributing *a tenth of our incomes* to religious purposes were generally adopted, the Church would possess ample funds for the purposes of Church extension. Undoubtedly it would: but can we in fact expect that such a view will generally be acted on, especially when there is no positive direction in the New Testament imposing on Christians that rate of contribution? We think it would be difficult to obtain the practical recognition of such a principle. At present many persons doubtless contribute more than a tenth of their incomes to religious purposes; but, at all events, such notions, being only advocated by *argument*,

can only be expected to make very slow and gradual progress; and in the mean time our wants are unsupplied.

(3.) It generally happens that people are satisfied, that if parliamentary grants and voluntary subscriptions would be each singly insufficient to meet the wants of the Church, yet their *combination* would, without doubt, be fully adequate to all she can require. Let us consider for a little, the correctness of this opinion. Now, in the first place, it has been shown, that voluntary contributions would not, at the utmost, do more than build churches for the *increase* of population every year. We have then to look to the State for their *endowment*, or the payment of their clergy. Parliamentary relief may be afforded in either of two ways—by granting sums with a view to provide permanent incomes, or by voting incomes from year to year. Suppose the former plan adopted. I have already shown that the endowment of so many churches, even on the most moderate scale, would involve an annual expense of 200,000*l.* and upwards. Is the liberality of parliament likely at any time to exceed this? I think not: I think that there is no precedent which should induce us, under any circumstances, to hope for larger grants. But suppose the other alternative—suppose the incomes of the additional clergy provided for, from year to year, by votes of the House of Commons, and sums also voted for the endowment or erection of churches. Without doubt greater relief would be experienced by the Church in this case than by the former plan; but it would have this most serious disadvantage—that the incomes of a very important part of the clergy would be dependent on votes of the House of Commons. The Church would therefore be much more in the power of government than she now is. She might receive the most fatal injury by the withdrawal of such grants or their diminution. We may therefore put out of view this notion of receiving *salaries* for our clergy from the State: it is fraught with danger and humiliation.

On the whole, then, it is pretty clear, that parliamentary aid, combined with the system of voluntary contributions, would probably not enable us to do more than meet the *increase* of our population with the means of religious instruction. I say this on the supposition that parliament could *now* commence its grants to the Church, but it is plain, as I have already said, that we cannot look to any immediate aid from this source; and thus the means at our disposal would, in fact, *fall considerably short* of the wants of our increase each year; and besides this, we have still permanently unprovided for, a mass of six MILLIONS of people in this country—more than a third of our population—given up to influences hostile to religion and the Established Church; and left to be the prey of dissent, immorality, popery, atheism, and democracy.

Such, then, is the condition in which we should be left by the operation of prevalent notions. And as nothing can be more fatal than the application of inadequate remedies to serious disorders, I have felt it a duty—a most solemn duty—to expose to public view the utter inefficiency of the plans which are commonly proposed for Church extension. I am most deeply anxious that the friends of Church extension should take a practical view of the question, and

that they should not place their whole dependence on means which will, at the best, leave the Church in her present position, exposed to her present dangers, and always most fearfully inadequate to the high and holy object for which she exists in this country. Under a deep sense of the vital importance of the interests involved in this question, I would invite the friends of church extension to consider calmly and dispassionately whether we can, in fact, look for any adequate relief from parliamentary grants and from voluntary contributions; and whether, in our extremity, we ought not, and must not, look to other resources, in addition to those which we may derive from those above mentioned.

One resource would certainly be found in the measure which Mr. Gresley and Mr. Palmer have recently recommended—the revival of the Sunday Offertory, or of Sunday collections in the churches, as still practised in Ireland. It appears that, if each church and chapel in England and Wales should, on an average, produce a collection of five shilling per Sunday, we should have upwards of 150,000*l.* a year available for Church extension. Now, we think that this is a low average to take: we have no doubt that, in very many churches, the subscriptions would amount to several pounds each Sunday. How many persons in our London churches would give their shillings and sixpences each Sunday without reluctance! It may be that in many of the small country churches, it would not be possible to raise more than two or three shillings each Sunday; but the average would be made up by the large collections in other churches.

Supposing this system to produce 150,000*l.* per annum, according to Mr. Palmer's calculation, it would be much more valuable than a grant to the same amount from parliament; for, as it would not be liable to be withdrawn by a vote of the House of Commons, it might be employed in paying *salaries* to additional curates, who would then be dependent, not on the government, or their own congregations, but on the Church at large. It is also very probable, that, as the supply of clergy would for several years not be so rapid as to exhaust the whole of this fund, a considerable surplus would remain each year, which might be applied to the erection of additional churches. Mr. Palmer estimates the whole amount of the surplus which might be derived from this fund before it became entirely applied to payment of curates' salaries, at 1,000,000*l.* and upwards. This would, unquestionably, be no inconsiderable relief to the Church: it would perhaps enable us to provide churches for about 600,000 people, and would thus reduce our destitute population to less than five millions and a half. I will even suppose that the collections are very much larger than has been above estimated, and that their surplus would enable us to provide church room for a million of people. Still we have a population remaining of full *five millions* without the means of religious instruction in the national Church.

Now, I put it to the friends of the establishment; to the friends of the Church; and to its ministers—to the commissioned ambassadors of Jesus Christ—to those whose duty it is to carry the Gospel into all the benighted parts of the earth—whether they can be content to view

this most fearful deficiency without availing themselves of every lawful means for its remedy. Is not the existence of this deficiency a crime in the nation which permits it, and in the Church which stands contemplating it without making efforts commensurate to the exigency? Is it not enough to bring down the Divine vengeance upon us; and to punish us, by the destruction of all those interests which withhold us from accomplishing this vast work? And if the nation is involved in the most awful responsibilities by its past and present neglect, how far greater is the responsibility of the Church herself! We have been looking jealously to the security and preservation of our temporalities, and to a variety of other objects more or less connected with our temporal interests, and with questions of expediency; when unnumbered millions have been passing on their way around us, unenlightened by the truths of the Gospel, ungathered into the fold of Christ. And can it be a matter of surprise—does it not seem rather a sort of retribution—that the very interests which have prevented us from meeting the spiritual wants of the country, have been most deeply endangered by the very population which they have left destitute? Had we been less careful of our temporalities, less jealous of every principle which concerns them—less indisposed to alterations, even of a *beneficial* character, our temporal interests would at this moment have been more secure than they are. Important as it is to maintain and defend the temporalities of the Church, yet we think that her first duty is to seek for the promotion “of the kingdom of God;”—that this should be her single object, in comparison with which all others ought to sink into nothingness; and that if, in the promotion of this object, the security of her temporalities may seem to be in some degree affected, or her position in the eye of the world be rendered less brilliant; she ought to throw herself in faith on the promises of the Redeemer, and to believe that “all these things shall be added unto her.” She should believe that the sacrifices which she makes to Jesus Christ will be more than repaid even in this present world.

I am fully aware that much sound and valuable *principle* is enlisted against any appropriation of ecclesiastical property to church extension. I most fully admit the purity of the motives which dictate opposition to any proposition for applying any part of our endowments to spiritual purposes different from those to which they are at present devoted. I readily admit that *change* in itself is undesirable; and should regret to see further precedents established which might be hereafter applied by the enemies of the Church, to a dangerous extent. I should be sorry to see the respectability of the clergy diminished, and I admit the *possibility* of some such diminution as a result of any plan of re-distributing Church property. And I am also most fully aware, that the parties who have advocated that principle have been in various instances hostile to the Church; and that some persons have even urged it with a view to unsettle Church property; to lower the respectability of the clergy; and to injure Church and State. This and much more I admit; and yet am still driven, though very reluctantly, to the conclusion, that the Church is bound to adopt or support some measures for rendering

Church property more available than it now is to the supply of the spiritual wants of the community.

Let us consider the objections which are raised to any plan for endowing new parishes from the wealthier benefices now existing.

(1.) In the first place it is alleged, that such a diversion of ecclesiastical property from its present uses is an innovation; a change; which *may* be followed by *other* changes highly injurious to the Church. "You are opening the flood-gates of innovation," it is said, "and know not when they may be closed again." Now, in reply to this, I should say, that innovations *have already commenced*: the acts in reference to the Church of Ireland, the Tithes Act, and the Cathedral Act, have fully established the principle and practice. If, therefore, parliament is inclined at any time to make innovations, it has precedents enough ready at hand. I do not now consider the question whether it is or is not desirable to *interfere* with Church property: that question has been settled. In the next place, it may be remarked, that if a parliament was at any time really desirous of injuring the Church, it would easily find the way to do so *without precedent*. The Spanish legislature has confiscated the property of the Church, though the history of that country furnished no precedents. France did the same in its revolution. Thirdly, admitting that even beneficial changes *may* furnish precedents for bad ones, is this always a sufficient reason to prevent them? Fourthly, supposing that these innovations may possibly be followed by others, is there no danger in letting things remain as they are? Does not the existence of a mass of *five millions* of people alienated from the Established Church, threaten still greater and more vital changes than any which might possibly arise from a moderate scheme of re-distribution of church property? Are not the dangers in the one case certain—in the other speculative? Fifthly, admitting the evil of change in its fullest extent, is not the Church bound to disregard and put aside that consideration, when the question is, whether she shall or shall not evangelize millions of immortal souls placed under her immediate care? Is she not bound to throw herself for protection on the good providence of God, in the discharge of the holy and sublime commission which has been given to her?

(2.) I come next to the objection, "that it is unlawful to apply funds given by those who endowed benefices to purposes different from those which their founders contemplated." It is asserted, "that we are bound rigidly, under all circumstances, to apply funds left by founders, to the precise objects originally in their contemplation." Now, I fully admit that the intentions of founders ought, as a general rule, to be attended to as far as possible; but I certainly can see that circumstances may, in the course of ages, be so changed, as that it may become necessary to depart in some degree from the exact letter of the founder's intentions, or rather to modify his directions in such a manner as may be conceived to harmonize best with his intentions under an altered state of things.

For example, the endowments of various minor benefices, which were given originally with a view to the moderate support of an incumbent, have, in the course of ages, become so valuable, that they

exceed the revenues of the bishoprics. The prebendal stall of Finsbury, to which is annexed the duty of preaching a sermon once in the year, will, in some years, enjoy a revenue of twenty or thirty thousand per annum. It was surely never the intention of the founder of that stall, that its incumbent should possess larger revenues than the Archbishop of Canterbury. Its enormous value arises from accidental circumstances, which the founder could never have contemplated.

The tithes of certain tracts of land were originally given to support a parish priest; and, when they were thus appropriated, they were barely sufficient for this purpose. They were covered with forests and intersected with marshes. In the course of ages they have been brought into cultivation, and the income of the clergyman becomes vastly greater than the founder contemplated. We have heard that the tithes of a parish in Cambridgeshire have been lately commuted for about 12,000*l.* per annum. Several others might be mentioned, in which the incomes vary from 3000*l.* to 5000*l.* per annum. Nor are these parishes remarkable for large populations: they are of tolerably manageable dimensions.

I believe that founders of parishes never *intended* to endow their clergy with large incomes, or to make them *wealthy*. Sufficient support was all that they could have lawfully intended to afford, *and all that the Church could lawfully have permitted them to give*. If there be now, in any case, more than sufficiency, it is certainly not in accordance with the intention of the founder; and under these circumstances it seems that those intentions would be best carried out, by dividing richly-endowed parishes, where the population requires it, or by applying a part of their revenues to the endowment of new parishes in some neighbouring district, or to some other strictly spiritual purpose. I maintain, that such an application of the surplus revenues would be exactly what founders ought to have made, and would have made, had they witnessed the present state of things. Their wishes should be always adhered to as regards the sufficient supply of clerical aid in the particular places which they provided for; but after that has been attended to, their intentions may be fairly supposed to extend to the relief of religious destitution elsewhere.

I might go further, and prove from history and from the canon law, that the Church has never held herself bound, under all circumstances, to continue the appropriation of her property strictly to the purposes for which it was originally given. I might point to the powers reserved by the canon law to bishops and chapters to alienate their property for some reasonable cause of piety, charity, or necessity. I might mention bishops who had sold all, even to the ornaments and vessels of the Church, in order to redeem Christians from captivity. I might point to the innumerable monasteries which were endowed with lands and tithes alienated from the purposes to which they were originally given. Nay, I might point to the whole existing parochial system as a convincing proof, that it is sometimes lawful to change the original destination and arrangement of ecclesiastical property; for the tithes now applied to the support of the parochial clergy were for centuries paid to the *bishops*, and employed by them in the support of religion generally throughout

their dioceses. It was only by an alteration of this universal system, that parishes were gradually founded in the eleventh, twelfth, and thirteenth centuries; and it might have been argued in those ages, that it was unlawful to alienate this property from its original and canonical uses, confirmed for ages by the laws of the land, had it not been perfectly understood, that a power existed in the Church which could, for good and sufficient reasons, alter the arrangement of ecclesiastical property.

But here I may, perhaps, be met by an admission, that there is indeed, *some* power in the Church to make such alterations; but it is strenuously denied, that the *State* can interfere in the matter. It is alleged, that *convocation* alone is competent to such measures, and that parliament has nothing whatever to do with them. Now, this objection might have come with some force in ages when the Church had acquired absolute control over her temporalities, and when the clergy were only taxed by convocation; but for several centuries the parliaments of England have regulated not only the temporalities of the Church, but even matters of discipline. They have been for a long period of time more or less sanctioned by the Church in the exercise of those legislative powers in Church matters which belong primarily and originally to the Church herself. The Church has, in fact, *for the time*, devolved her power of enacting laws on matters relating to temporalities on the State, which, however, is bound, in policy and discretion at least, to act in accordance with the advice and wishes of the rulers of the Church. So that, as things now are, the State seems fully competent, with the advice of the heads of the Church, to effect alterations in the distribution of ecclesiastical property. And, in fact, this power has been lately acted on in several instances, more especially in the Ecclesiastical Duties and Revenues Bill. It seems, therefore, too late to stand on the above objection, when the contrary principle has been recognised not only by the legislature, but by the votes of at least half the episcopacy, and the acquiescence of the remainder, and of the whole body of the clergy.

(3.) Another objection which may be raised to any scheme for dividing rich benefices, or endowing other churches from them, is, that in proportion as we diminish the number of rich endowments in the Church, we furnish fewer inducements to the aristocracy to devote their children to the sacred ministry. On the same principle, objections have been raised to measures for diminishing pluralities and non-residence. Now let us consider this point for a little. I admit, then, in the amplest manner, that it is desirable that a portion of our clergy should be taken from the higher classes, because they are thus better adapted to influence and instruct those classes; but I cannot admit that it is any part of the duty of the Church to support the younger branches of the aristocracy in the splendour suitable to their birth. Were the Church possessed of funds adequate to the supply of clergy to the whole population—were her means ever so ample—still it would neither be right or expedient to devote them to support any of her clergy (however distinguished by birth) in luxury and splendour. If the aristocracy enter the ecclesiastical profession, they ought to moderate their wishes and habits, and to place themselves

on a level with the great body of the clergy. It would be any thing but desirable for the Church, that a portion of her parochial clergy should live in a style of splendour which should tempt the remainder to expenses beyond their means, or diminish their respectability by comparison. If the aristocracy must continue their habits of expense as clergy, the Church, at least, is not to furnish the means. All that the Church can afford—all that she *ought* to afford to any of her priests—is, *sufficiency*. I believe this to be the principle of scripture and of the primitive Church.

There is another objection of the same sort, which is often deduced when any suggestions for the re-distribution of ecclesiastical property are made,—That it would tend to introduce a lower class into the Church than at present; that the clerical profession might not be so exclusively filled by *gentlemen* as it now is,—and consequently that its influence on society at large would be diminished. It seems to me that rather too much importance is attached to this argument. It is very true that polished manners and habits are, in very many cases, essential to the success of a clergyman. In the metropolis, and in many country towns and rural districts, our congregations would be offended by any want of elegance and of good breeding in their clergy. But there are various situations where refined manners and habits would not only be thrown away, but would rather impede the success of the ministry. They would frequently be only a source of pain to their possessors, and would perhaps unfit them, in some degree, from entering into the feelings and views of the population by whom they were surrounded. I am of opinion that in many of our manufacturing and rural districts, where there is nothing of refinement, it would be positively *desirable* to have the clergy generally drawn from a class below that which contributes the mass of our clergy at present. A deficiency in birth, however, does not necessarily imply a defective education. I would have those clergy thoroughly educated in their profession, and trained under an effective discipline for the discharge of their sacred office; and I have no doubt that any want of polish and elegance in their manners, would not render them less efficient ministers of God's word, amongst a coarse though intellectual population.

But, in conclusion, I must repeat my conviction, that be the inconveniences which attend on plans for Church-extension what they may, they are of no weight in comparison with the duty of endeavouring to provide for the spiritual instruction of FIVE MILLIONS of our countrymen. It may be—it is indeed pretty certain—that, after every effort, a vast mass of the population must still remain beyond the reach of the Church. But would this be any excuse for not attempting the salvation of the remainder? I am satisfied that the Church was never, since her foundation, subjected to a stronger call, or bound to make greater exertions, in reliance on Divine protection, than at this moment.

W.

# ECCLIASTICAL INTELLIGENCE.

## ORDINATIONS.

BP. OF GLOUCESTER AND BRISTOL, at Cath.  
Church of Gloucester, Dec. 19.

### DEACONS.

*Of Oxford.*—W. G. S. Addison, M.A., Mag.; R. Champernowne, B.A. Ch. Ch.; T. Debarry, B.A. Linc.; R. Inchbald, B.A. St. John's, Cam.; T. P. Little, B.A. Trin.; N. A. Howard, B.A. Exet. (*l. d. Exeter*.)

*Of Cambridge.*—M. Cockin, B.A. Queen's; J. B. Gisborne, B.A., and R. M. Hutchings, Trin.; J. S. Money, B.A. Emm.; F. Palmer, B.A., and J. C. Turnbull, B.A. Trin.

### PRIESTS.

*Of Oxford.*—W. H. Biedermann, B.A., H. Bubb, M.A. Pem.; C. Ross de Havilland, M.A.; Oriel; J. B. Gabriel, B.A. St. Edm.; O. F. Owen, B.A. Ch. Ch.; A. Reeve, B.A. Wad.; F. Stonhouse, B.A. Oriel; J. S. Woodman, B.A. Wore.; H. W. Steel, B.A. Jesus, (*l. d. Llandaf*).  
*Of Cambridge.*—R. T. Budd, B.A. Mag.; A. Grant, B.A., W. P. Haslewood, B.A., H. H. Jones, M.A., W. Spearman, B.A. Trin.; W. N. Griffin, M.A. St. John's.  
*Literate.*—J. Davis.

BP. OF WORCESTER, at Cath. Church, Worcester, Dec. 19.

### DEACONS.

*Of Oxford.*—C. T. Arnold, B.A. Mag.; H. P. S. Ashworth, B.A. St. Alb.; A. Clifton, B.A., J. R. Crawford, M.A. Linc.; C. Dolben, B.A. Trin.; E. L. Howell, B.A. Queen's; J. M. Mottram, B.A. Mag.; T. C. B. Stretch, B.A. Wor.; J. B. Winckworth, B.A. St. Edm.

*Of Cambridge.*—W. B. Budd, B.A., J. King, B.A. Queen's; G. Elton, S.C.L. Gonville and Caius; C. H. Foster, B.A. Mag.; A. Rawson, B.A. Trin.; W. S. Symonds, B.A. Christ's; F. Taunton, B.A. St. John's.  
*Literate.*—W. Croone.

### PRIESTS.

*Of Oxford.*—H. W. A. Cooke, B.A. Wore.; W. Dowding, B.A. Mert.; E. Garbett, B.A. Brasen.; G. W. Garrow, B.A. Wore.; J. H. Moor, M.A. Mag.; P. P. Myddelton, B.A. Queen's; A. K. Thompson, B.A. Queen's.

*Of Cambridge.*—E. Male, B.A. Gonville and Caius; C. Meyer, M.A. Trin.; T. W. Richards, B.A. Sid.

BP. OF BATH AND WELLS, Dec. 19.

### DEACONS.

*Of Oxford.*—J. Acres, B.A. Linc.; J. Crokat, B.A. Mag. H.; M. W. W. James, B.A. Oriel; H. J. Marshall, B.A. C.C.; G. F. Master, B.A. Univ.; W. A. Napier, B.A. Ch. Ch.; W. E. Smith, B.A. Exet. (*l. d. Llandaf*).

*Of Cambridge.*—W. F. Neville, B.A. Mag.; H. P. Wright, B.A. Pet.  
*Of Lampeter.*—T. Brown, G. Griffiths, W. D. Rees. (*l. d. Llandaf*.)

### PRIESTS.

*Of Oxford.*—T. Fox, B.A. Wadham; O. R. Knight, B.A. Wad. (*l. d. Llandaf*); H. Malpas, B.A. Ed. H.; C. Penny, B.A. Wore.

BP. OF LICHFIELD, Dec. 19.

### DEACONS.

*Of Oxford.*—H. E. Devey, B.A. Pem.; W. C. Dowding, B.A. Exet.; T. S. Hewitt, B.A. Wore.; A. T. G. Manson, B.C.L. Mag.; F. J. Rooke, B.A. Oriel; C. J. Sale, B.A. Linc.; E. Tew, B.A. Mag. H.; F. C. Twemlow, B.A. Oriel.

*Of Cambridge.*—J. L. Allan, B.A. Trin.; W. Bell, B.A. C.C.; S. F. Bolton, B.A. St. John's; J. Manners, B.A. C.C.; H. Pearson, B.A. Cath.; T. M. Pyke, B.A. C.C.; T. G. Ragland, B.A.; C. C.; W. Rushton, B.A. Trin.

### PRIESTS.

*Of Oxford.*—P. H. Dod, B.A. Wore.; C. A. Fowler, B.A. Oriel; J. Isaacson, B.A. New Inn H.; W. R. Ogle, B.A. Trin.; G. F. S. Weideman, B.A. Ch. Ch.; C. Whittaker, B.A. Brasenose.

*Of Cambridge.*—A. A. Bagshaw, B.A. C.C.; W. J. Conybeare, B.A. Trin.; D. Cooke, B.A. Queen's; F. Day, B.A. Pem.; R. S. Drayton, B.A. Trin.; T. F. Ferguson, B.A. Trin.; J. W. Hall, B.A. Trin.; H. B. Harvey, B.A. Clare; G. B. A. Lloyd, B.A. Emm.; J. M. Lowe, B.A. St. John's; E. H. L. Noot, B.A. C.C.; A. B. Stretzell, B.A. Trin.; F. Williams, B.A. C. C.  
*Of Dublin.*—J. Wilkin, B.A.

BP. OF HEREFORD, Dec. 19.

### DEACONS.

*Of Oxford.*—E. B. Hawkshaw, B.A. Oriel; A. H. Ingram, B.A. Ch. Ch.; J. Roe, B.A. Wore.; W. Thorn, B.A. Univ.; J. G. Watts, B.A. Ball.

### PRIESTS.

*Of Oxford.*—E. Bather, B.A. Mert.; E. F. Coke, B.A. L. E. G. Clarke, B.A. Brasen.; J. W. Davis, B.A. Wore.; J. L. Hoskyns, B.A. Mag.; J. M. Lakin, B.A. Wore.; J. J. Trollope, B.A. Pem.

*Of Cambridge.*—K. E. A. Money, C. C.; R. Potter, B.A. Pet.; W. F. Rawes, B.A. Caius; J. Rogers, B.A. St. John's; L. Spencer, B.A. Christ's; J. L. Sisson, B.A. Jesus.  
*Of Durham.*—S. Dupre, L.D.

BP. OF LONDON, Dec. 19.

### DEACONS.

*Of Oxford.*—S. Holmes, B.A. Mag. H.; H. W. Tylden, B.A. Balliol.

*Of Cambridge.*—T. Boggis, B.A. Emm.; R. Bradley, B.A. Queen's (*l. d. Canterbury*); G. M. Gould, B.A. St. John's; J. Hitchcock, B.A. Christ's; E. H. Hunter, B.A. Trin.; H. Porter, B.A. Pem.; J. R. Stock, B.A. St. John's; F. Vigers, B.A. Trin.; T. C. Whitehead, B.A. St. John's; W. Wigson, B.A. St. John's.  
*Of King's College, London.*—W. Hayes, jun.,  
*Of Church Missionary College, Ilington.*—G. P. Badger; I. Brittain; S. Franklin.  
*Lit.*—G. L. Allen; J. C. H. West.

### PRIESTS.

*Of Oxford.*—R. Gee, B.A. Wad.; N. Germon, B.A. Oriel; W. D. Jackson, B.A. St. John's; F. Poynder, M.A. Wad.; C. Torkington, B.A. Brasen.; T. H. Woodroffe, B.A. Edm. H.

*Of Cambridge.*—C. Baldock, B.A. St. John's; R. Bull, B.A. St. John's; J. W. Harris, B.A.

J. J. B. Marriott, B.A. C. C.; J. H. Rowlatt, M.A. St. John's.  
*Lit.* F. A. Hildner; C. W. H. Pauli; J. C. Reichardt.

BP. OF DURHAM, Dec. 19.

DEACONS.

*Of Cambridge*.—J. P. Parry, B.A.; J. Romney, B.A. St. John's.  
*Lit.*—J. Marshall.

PRIESTS.

*Of Oxford*.—E. H. Adamson, M.A. Linc.; H. R. Rindley, B.A. Univ.  
*Of Cambridge*.—W. Mackenzie, B.A. Trin. H.  
*Of Dublin*.—E. Edmunds, B.A.; J. Elliott, B.A.  
*Of Durham*.—B. E. Dwarries; J. Stevenson; H. Stoker, M.A.; M. Thompson, M.A.  
*Of St. Bees*.—T. J. Steele.  
*Of Lampeter*.—A. A. Rees.

BP. OF LINCOLN, Dec. 19.

DEACONS.

*Of Oxford*.—J. B. N. Heard, M.A. St. Mary H.; A. G. Newbold, B.A. Mag. H.  
*Of Cambridge*.—G. Bryan, M.A. St. Pet.; R. E. Harrison, B.A. Christ's; L. D. Kennedy, B.A. Christ's; J. E. S. Legh, M.A. King's; C. W. D. More, B.A. St. John's.

PRIESTS.

*Of Oxford*.—J. Emeris, B.A. Univ.; M. T. Latham, B.A.; G. Sandbach, B.A., Brasen.; W. Toms, B.A. Worc.; E. Trollope, B.A. St. Mary H.  
*Of Cambridge*.—T. B. Bensted, B.A. St. John's; C. Bernal, B.A. Clare; J. H. Browne, B.A. St. John's; W. Burnside, B.A. St. John's; W. Harker, B.A. Cath.; C. W. Lowndes, B.A.; J. Spence, B.A. Christ's; R. Tindall, B.A. St. John's.

BP. OF CHICHESTER, Dec. 19.

DEACONS.

*Of Oxford*.—W. H. Anderdon, B.A. Univ.; G. Braithwaite, B.A. Queen's; H. Sockett, B.A. Exet.; J. White, B.A. Linc.  
*Of Dublin*.—F. A. Golding, A.M.; W. St. G. Patterson, B.A.

PRIESTS.

*Of Oxford*.—H. Smith, B.A. Queen's; T. R. Smyth, M.A. Brasen.  
*Of Cambridge*.—F. Brown, B.A. Mag.; H. G. Vigne, B.A. Pet.

ARCHBP. OF YORK, Dec. 19.

DEACONS.

*Of Oxford*.—R. O. Walker, B.A., B. Wake, B.A. St. John's.  
*Of Cambridge*.—H. Deck, B.A. C. C.; J. Robinson, B.A. Jesus.  
*Of St. Bees*.—H. F. Hewgill.

PRIESTS.

*Of Oxford*.—R. Hale, M.A. Brasen.; St. John Mitchell, B.A. Ed. Hall.  
*Of Cambridge*.—G. Edmundson, B.A. Sid.; C. W. Woodhouse, B.A. Caius.  
*Of Durham*.—M. E. Wilson.  
*Of Dublin*.—S. B. Brasher, B.A.; T. Carmichael, B.A.  
*Lit.*—W. S. Gatterill.

BP. OF OXFORD, Dec. 19.

DEACONS.

*Of Oxford*.—J. E. Bode, M.A. Ch. Ch.; R. N. Buckmaster, B.A. Ch. Ch.; W. Burnett, M.A.

New; E. K. Burney, B.A. Magd.; C. J. Collier, B.C.L. Magd.; R. Congreve, B.A. Wad.; T. B. Cornish, B.A. Wad.; J. B. Pawkes, B.A. Ch. Ch.; J. Hannah, B.A. Linc.; J. Hemsted, B.A. Magd.; E. Hobhouse, B.A. Mert.; J. M. Holland, B.A. New; J. B. Hughes, M.A. Magd.; P. C. Kidd, B.A. Ch. Ch.; R. W. Mason, Jesus; E. W. Pears, M.A. Magd.; B. Price, B.A. Pemb.; H. Randall, B.A. Brasen.; H. M. Richards, B.A. Ch. Ch.; W. P. Walsh, B.A. Worc.  
*Of Cambridge*.—C. Wood, B.A. Clare.

PRIESTS.

*Of Oxford*.—R. A. Bathurst, B.A. New; S. E. Bathurst, B.A. Mert.; H. Bennett, B.A. Worc.; G. F. Childe, B.A. Ch. Ch.; R. H. Gray, B.A. Ch. Ch.; Hon. H. Grimston, M.A. All Souls; M. Harrison, M.A. C. C.; S. Lee, B.A. Queen's; H. W. Lloyd, M.A.; P. H. Morgan, B.A. Jesus; H. Pearson, M.A. Ball.; J. W. Routh, M.A. Magd.; W. J. Wise, B.A. St. John's; E. C. Woolcombe, M.A. Balliol.

BP. OF CHESTER, Dec. 19.

DEACONS.

*Of Oxford*.—S. B. Arnott, M.A. St. John's; E. Pigot, B.A. Brasen.  
*Of Cambridge*.—J. F. Coates, B.A. Cath. H.; G. W. Goodchild, B.A. Sid.; E. Witley, B.A. Queen's.

*Of Durham*.—A. Peyton.  
*Of Dublin*.—W. Blake, B.A.; R. Butler, B.A.; T. Eager, M.A.; J. Hebden, M.A.  
*Of St. Bees*.—J. Bonwell; C. M. Christie; J. M. Crockett; E. B. Squire; R. Thomson; W. Wells.

PRIESTS.

*Of Oxford*.—J. R. Alsop, B.A. Brasen.; H. Branker, B.A. Wad.; J. Gregson, M.A. Brasen.; R. Tomlins, B.A. St. Mary's H.; J. M. Twist, B.A. Queen's.  
*Of Cambridge*.—H. B. Birks, B.A. Cath.; G. C. Bowles, B.A. St. John's; C. W. Cahusac, B.A. St. John's; A. Chiol, B.A. Clare; J. Jackson, B.A. St. John's; C. James, B.A. St. John's; G. Y. Osborne, B.A. Sid.; R. N. Prettyman, B.A. Caius; H. C. Sellar, B.A. St. John's; C. F. Smith, B.A. Queen's; B. Willis, B.A. C. C.  
*Of Dublin*.—J. E. Armstrong, M.A.; A. C. Cary, B.A.; J. S. Dodd, B.A.; J. Elliott, B.A.; C. Mangniss, B.A.; C. Mitchell, B.A.; J. Sheffield, M.A.  
*Of St. Bees*.—B. S. Clarke.

BP. OF RIFON, Jan. 9.

DEACONS.

*Of Oxford*.—G. Antrobus, B.A. Brasen. (*i. d. York*); W. Baldwin, B.A. Ed. H.; S. B. Harper, B.A. New Inn H.; R. J. Mapleton, B.A. St. John's; R. M. Martin, B.A. Ed. H.  
*Of Cambridge*.—C. Grenside, B.A. Pet.; A. B. Hill, Jesus; J. S. Oxley, B.A. Queen's.  
*Of Dublin*.—L. L. Lloyd, B.A.; T. H. Manning, B.A.  
*Lit.*—C. H. S. Nicholls.

PRIESTS.

*Of Oxford*.—F. E. Lott, B.A. Alb. Hall (*i. d. Exeter*).  
*Of Cambridge*.—H. Bally, B.A. St. John's; T. Hervey, B.A. Clare; S. Pagan, B.A. St. John's.  
*Of Dublin*.—T. B. Browne, B.A.; L. B. Poyntz, B.A.

BP. OF LLANDAFF, in the Church of St. Gregory, London, Jan. 9.

DEACONS.

*Of Cambridge*.—E. S. Stanley, B.A. Jesus.  
*Lit.*—J. Hughes.

## BP. OF NORWICH, Jan. 9.

## DEACONS.

Of Oxford.—R. Frith, B.A. New Coll.; G. F. Turner, B.A. Trin.

Of Cambridge.—W. P. Borrett, M.D. Caius; C. D. Gibson, B.A. John's; A. W. Hall, B.A. St. Peter's.

## PRIESTS.

Of Oxford.—R. C. Denny, B.A. Trin.; W. W. Dickinson, B.A. Brasen.; J. W. Dolligron,

B.A. Ball.; W. Ewing, B.A. Linc.; T. L. Fellowes, B.A. Ch. Ch.; J. E. L. Schreiber, B.A. Ball.

Of Cambridge.—J. A. Ashley, B.A. Jesus; J. B. Bampton, B.A. Christ's; T. H. Deacle, B.A. John's; J. H. Jerrard, D.C.L. Fell. of Caius; T. Reynolds, B.A. Pem.; W. C. Snooke, B.A. St. Peter's; J. W. Spencer, B.A. Pem.; F. Sugden, B.A. Trin.; F. W. Wilson, B.A. Christ's.

Of Durham.—G. F. Hill.

Of Dublin.—H. M'Master, B.A.

## ORDINATIONS APPOINTED.

BP. OF SALISBURY, Feb. 20.

BP. OF LINCOLN, Feb. 20.

BP. OF PETERSBOROUGH, Feb. 20.

BP. OF BATH AND WELLS, Feb. 20.

BP. OF LICHFIELD, March 20.

BP. OF OXFORD, May 22.

BP. OF WINCHESTER, July 10.

## PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.	Val.	Pop.
Alexander, D. ...	Bickleigh, v.	Devon	Exeter	Sir R. Lopez, Bart....	£253	466
Alford, C. R. ....	{ St. Matthew, Rugby P.C.	Warwick	Worcester	Bp. of Worcester.....		
Bates, T. E. ....	{ Christ Church, Li- therland	Lancaster	Chester	Trustees.....		
Bayne, T. V. ....	{ St. John's, Brough- ton, P.C.	Lancaster	Chester	Trustees.....		
Beechy, S. V. ....	{ St. Peter's, Fleet- wood, P.C.	Lancaster	Chester	Sir Hesketh Fleetwood		
Boyd, A. ....	{ Christ Church, Cheltenham, P.C.	Gloucester	G. & B.	Trustees.....		
Buxton, H. ....	Briford, v.	Wilts	Salum	D. & C. of Salum ...	281	838
Cann, P. ....	Virginstow, R.	Devon	Exeter	Crown	103	136
Chapman, J. ....	Milton, R.	Cambridge	Ely	King's Coll. Camb. ...	390	377
Chichester, R. H.	Chittlehampton, v.	Devon	Exeter	Lord Rolle	*413	1897
Chudleigh, R. F. ...	{ St. Columb Minor, P.C.	Cornwall	Exeter	Sir J. Y. Buller	117	1406
Clayton, J. ....	Weston-on-Avon, v.	Gloucester	G. & B.	Earl Amherst	84	108
Corbett, S. ....	Orsall, R.	Lincoln	Nottingham	Lord Wharnccliffe	424	809
Courtenay, C. L.	Broadclist, v.	Devon	Exeter	Sir T. Acland		
Edwards, J. ....	{ Trinity Church, Southport, P.C.	Lancaster	Chester		107	2855
Forester, O. W. W.	Broseley, R.	Salop	Hereford	Lord Forester	*432	4410
Garfit, E. ....	Saxilby, v.	Lincoln	Lincoln	Bp. of Lincoln	167	719
Godfrey, —	Bredicoll, R.	Worcester	Worcester	D. & C. of Worcester	120	52
Gregson, J. ....	{ Upton Overchurch, P.C.	Chester	Chester	W. Webster, Esq. ....	52	191
Harris, J. ....	{ All Saints, P.C. Stepney	Middlesex	London	Bp. of London		
Heming, S. B. ...	Caldecote, R.	Warwick	Worcester	D. Heming, Esq. ....	149	106
Hendrickson, W.	Cotton Chapel, Alton	Hants	Winchester	T. Gilbert, Esq. ....		
Hepworth, W. ...	Finningham, R.	Suffolk	Norwich	J. H. Frere	*350	497
Hodges, R. ....	Little Barrington	Gloucester	G. & B.	Lord Chancellor	100	162
Homes, H. ....	Barton St. Andrew, R.	Norfolk	Norwich	Lord Chancellor	163	459
Hutchinson, C. G.	Batsford, R.	Gloucester	G. & B.	Christ Church, Oxf.	*370	107
James, E. ....	Llangurig	Montgomery	Bangor	Bp. of Bangor	175	1847
Langton, A. W. ...	Kempstone, R.	Norfolk	Norwich	Earl of Leicester	167	59
Lloyd, G. ....	Willesley, P.C.	Derby		Sir C. A. Hastings, Bt.	62	63
Mayne, J. ....	{ Hanslope v. Castle- thorpe, v.	Bucks	Lincoln	G. Hyde, Esq. ....	*90	1969
Moore, R. ....	{ Wetheringsett cum Brookford	Suffolk	Norfolk	Rev. R. Moore.....	*604	1001
Nelson, J. ....	Peterstow, R.	Hereford	Hereford	Gov. of Guy's Hosp...	*290	261
Nicholson, M. A.	Ch. Ch. Aclington	Lanc.	Chester	Trustees.		
Pearson, H. ....	Sonning, v.	Berks	Oxford	D. & C. of Salum ...	*451	2558
Peers, J. W. ....	Tetsworth, v.	Oxon	Oxford	R. B. Slater, Esq. ....		530
Procter, W. ....	Bp. Burton, v.	York	York	D. & C. of York	100	539
Pym, F. ....	Plymstock, P.C.	Devon	Exeter	D. & C. of Windsor	188	3088
Richards, C. W. ...	{ St. Chad, Lichfield, P.C.	Stafford	Lichfield	Vicar of St. Mary's....	90	
Salmon, T. W. ....	Hopton, P.C.	Suffolk	Norwich	D. & C. of Norwich ...	102	260
Thompson, R. ...	Shotley, P.C.	Northumb.	Durham		*139	1104
Trollope, E. ....	Ranceby, v.	Lincoln	Lincoln	Sir J. H. Thorold, Bt.	*165	262
Trollope, J. J. ...	Wigmore, v.	Hereford	Hereford	Bp. of Hereford.....	120	429
Williams, H. ....	Llangavelach, v.	Glamorgan	St. David's	Bp. of St. David's....	159	7753

\* \* \* The Asterisk denotes a Residence House.

## APPOINTMENTS.

Bentinck, W. H. E.	{ Rur. Dn. North Halderness, York.	Drury, C.	Preb. of Hereford.
Burrows, N.	{ Head Mast. Prop. Gram. Sch. Gt. Yarmouth.	Fentrell, C.	H. Mas. Gr. Sch., Rotherham
Burton, R. L.	Surrogate Dioc. of Hereford.	Green, T. S.	Chap. Ashby-de-la-Zouch Un.
Bramah, A. T.	{ Sec. Mast. Went. Gram. Sch. Brompton	Hughes, T. W.	{ Head Mas. of Gram. School, Woodbridge.
Cox, J.	Runcorn, Sur. Dioc. of Chest.	Melville, E.	Preb. of St. David's.
Cornish, Dr.	Sur. Archdeaconry of Exeter.	Sutton, T.	Chap. E. I. C. Bengal Station.
Dodsworth, G.	Chap. Eton & Windsor Union.	Sydney, E.	Vic. of Sheffield, Rural Dean.
Davies, N.	Preb. of St. David's.	Thornton, W. J.	Acle, Surrogate.
		Venables, J.	Preb. of Hereford.
			Preb. of Sarum.

## CLERGYMEN DECEASED.

Barker, G. A., Rec. of Kevenleece, Radnor, 70.  
Barker, W., Vic. of Broadcliff, Devon, 36.  
Bowles, H., at Frampton House, Boston.  
Bowen, J. G., Rec. of Stawley, Somerset.  
Champneys, T. W., Rec. of Fulmer, Bucks, 69.  
Colmer, J., Rec. of Askerswell, Dorset.  
Fisher, P., Master of Charterhouse.  
Fosbrooke, T. D., Vic. of Walford, Herefordshire, 72.  
Grant, C., Vic. of West Barsham, Norfolk.  
Grylls, R. G., at Helston, 84.  
Garratt, T., Vic. of Audley, Staffordshire, 46.  
Jones, W., at Bleadington, Gloucester, 87.  
Kuhff, H., Fell. of Cath. Hall, Camb., 38.  
Lade, W., Rec. of Wickhambreux, Kent, 81.  
Marsden, W., Rec. of Everingham, Yorks., 32.  
Messenger, J., Per Cur. of Shotley, Northum.  
Marwood, G., at Busby Hall, Cleveland.

Manley, G. P., Cur. of Petton and Raddington, Somerset, 40.  
Myers, W. J., Cur. of Eltham, Kent, 46.  
Press, E., Norwich.  
Pymont, J., Cur. of Eyke, Ipswich, 85.  
Roberts, J., Rec. of Witley, Leicesters, 75.  
Saunders, G. E., Rec. of Tarrant Rushton, and Hinton, Dorset, 57.  
South, T. H., Cur. of Fittleton, &c., Warwickshire, 81.  
Stranger, R., Rec. of Zeal Monach, 34.  
Usko, J. F., Rec. of Orsett, Essex, 81.  
Wagstaffe, D., at Scalby, 74.  
Wallas, E., late Vic. of Rampton Retford, 92.  
Wait, W., formerly Min. of St. Mary-le-Port, Bristol, 78.  
Watts, R., Preb. of St. Paul's, and Librarian of Sion College, London, 92.

## UNIVERSITIES.

## OXFORD.

Dec. 17.

In Convocation the nomination of the Rev. J. Griffith, M.A. Sub-Warden of Wadham Coll. to be a Delegate of Accounts, was unanimously approved.

## Degrees conferred.

B.D.

Rev. J. Williams, Fellow of Jesus; Rev. W. Mallock, Ball.

B.A.

L. Carden, Univ.; H. H. Cornish, Magd. H.; C. R. Clifton, Mert.; E. L. S. Lumsdane, Oriel.

## CLASS LIST.—MICHAELMAS EXAMINATION.

In *Disciplinis Mathematicis et Physicis*.

## CLASS II.

Battersby, J. H. Com. of Ball.

## CLASS III.

Brine, J. G. Fell. of John's.  
Lempriere, C. Fell. of John's.  
Marshall, J. Com. of Ch. Ch.  
Twiss, E. R. Com. of Univ.  
Wilson, W. D. Com. of Wad.

## CLASS IV.

Allen, W. Magd. H.  
Jackson, W. Com. of Queen's.  
Macfurlane, W. Com. of Lincol.

Richards, R. M. Com. of Mert.  
Shand, G. Com. of Queen's.

The number in the Fifth Class was 84.

Robert Walker,  
William F. Donkin, } Examiners.  
John A. Ashworth,

Dec. 24.

Congregations will be holden for the purpose of granting graces and conferring degrees, on the following days in the ensuing term, viz.—

Jan.	Friday, 14	Mar.	Thursday, 3
—	Thursday, 27	—	Thursday, 10
Feb.	Thursday, 3	—	Saturday, 19
—	Thursday, 17		

No person will, on any account, be admitted as a candidate for the degree of B.A. or M.A., or for that of B.C.L. or B.M., without proceeding through Arts, whose name is not entered in the book, kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of congregation.

On Tuesday, Feb. 8th, a Congregation will be holden, as provided in the Dispensation, for intermitting the Forms and Exercises of Determination, solely for the purpose of receiving from the Deans, or other officers of their respective colleges or halls, the names of such Bachelors of Arts as have not yet determined: and their names having been so signified to the House, and thereupon inserted in the Register of Congregation, they may at any time in the same, or in any future Term, be admitted to all

the rights and privileges to which they would have been entitled by the intermitted Forms and Exercises.

And every Bachelor of Arts is desired to take notice, that unless he has proceeded to that Degree on or before Thursday, February 3d, his name cannot be inserted in the Register of Congregation during the present year.

Jan. 1.

The Rev. John B. Fawkes, B.A. and the Rev. Philip C. Kidd, B.A. have been appointed Chaplains of Christ Church.

The following gentlemen have been elected actual Students of Christ Church:—G. R. H. Somerset, H. T. Glyn, H. E. Cramer, from Westminster; T. O. Blackall, W. E. Rawstorne, C. Lloyd, Commoners.

Jan. 8.

H. M. White, and J. W. Goodenough, have been admitted actual Fellows of New College, the former after two years of probation, the latter as of kin to the Founder.

Jan. 14.

*Vauxhall Exhibition.*—The examination of Candidates for this Exhibition will commence at Oxford on Thursday, the 24th of Feb. next.

Candidates are required to be "the sons of freeholders of the county of Merioneth, in North Wales, or natives of that county, or natives of any other county in England or Wales, one of whose parents shall be a native of the said county of Merioneth."

They must not exceed nineteen years of age, nor, if already members of the University of Oxford, must they have passed the third term from matriculation.

Candidates are requested to transmit to Mr. Walsh, Secretary, on or before Wednesday, the 16th of February next, a declaration in writing of the nature of their qualification, with a certificate of baptism, and testimonial from the senior Master of their respective schools, or last private Tutors; or, if members of the University, from the Head or Tutor of their respective Colleges.

#### Degrees conferred.

M.A.

S. Waldegrave, Fell. of All Souls; H. W. Cripps, Fell. of New Coll.; Rev. G. T. Driffield, Fell. of Brasen.; W. E. Buckley, Fell. of Brasen.; A. J. Christie, Fell. of Oriel; Rev. T. R. Branfoot, Trin.

B.A.

N. T. Travers, Scholar of Linc.; W. F. Everest, Magd. H.; J. W. Kirkham, Jesus.

*The Poetry Professorship.*—The following circulars will inform our readers that the contest for the above Professorship is at an end:—

*Brasenose College, Jan. 20, 1842.*

Sir,—A comparison has this morning been made of the number of promises given in behalf of each Candidate for the Professorship of Poetry, when they were found to be for Mr. Garbett, 921, Mr. Williams, 623. Mr. Williams has in consequence withdrawn. We beg you to accept our thanks for the intention expressed by you of supporting Mr. Garbett, and to congratulate you on this termination of the contest.

I am, Sir, for the Fellows of this College and myself, your obedient faithful servant,

A. T. GILBERT, *Principal.*

*Common Room, Trin. Coll. Jan. 20, 1842.*

Dear Sir,—At a Meeting held this morning before the Vice-Chancellor, for the purpose of comparing the number of Votes respectively promised to both Candidates for the Poetry Professorship, it appeared that there were for Mr. Garbett, 921, for Mr. Williams, 623. Under these circumstances Mr. Williams withdraws from the contest. With our best thanks for the interest which you have taken, and with the desire to save you farther and unnecessary trouble,

I am, dear Sir, on behalf of the College, yours faithfully,

JAMES INGRAM, *President.*

[We are informed that a large proportion of voters, (especially among the residents,) remained neuter; thinking Mr. Williams the fittest candidate, and, in the main, approving his views; but not wishing, in the present posture of affairs, to give unqualified support to the party to which he belongs.]

## CAMBRIDGE.

### PRIZE SUBJECTS.

The Vice-Chancellor has issued the following notice:—

I. His Grace the Duke of Northumberland, Chancellor of the University, being pleased to give annually a Gold Medal, for the encouragement of English Poetry, to such resident Undergraduates as shall compose the best Ode or the best Poem in heroic verse; the Vice-Chancellor gives notice that the subject for the present year is—

*The Birth of the Prince of Wales.*

N.B. The Exercises are to be sent in to the Vice-Chancellor on or before March 31, 1842; and are not to exceed 200 lines in length.

II. The Most Noble the Marquess Camden, being pleased to give annually a Gold Medal, as a prize for the best Exercise in Latin Hexa-

meter Verse; the Vice-Chancellor gives notice that the subject for the present year is—

*Cæsar ad Rubiconem constitit.*

N.B. The Exercises are to be sent in to the Vice-Chancellor on or before March 31, 1842; and are not to exceed 100 lines in length.

All Undergraduates who shall have resided not less than two terms before the day on which the Exercises must be sent in, or who shall, at least, be then in the course of their second term of Residence, may be Candidates for this Medal.

III. The Representatives in Parliament for this University being pleased to give annually

(1) Two prizes of fifteen guineas each, for the encouragement of Latin Prose Composition, to be open to all Bachelors of Arts, without distinction of years, who are not of sufficient standing to take the degree of Master of Arts;

- (2) And two other prizes of fifteen guineas each, to be open to all Undergraduates, who shall have resided not less than seven Terms, at the time when the Exercises are to be sent in ;

The subjects for the present year are—

- (1) For the Bachelors,  
*Sanctiusque ac reverentius visum de Actis  
Deorum credere quàm scire.*
- (2) For the Undergraduates,  
*Argentum et Aurum propitii an irati Dii  
negaverint dubito.*

N.B. The Exercises are to be sent in on or before April 30, 1842.

IV. Sir William Browne having bequeathed three Gold Medals, of the value of five guineas each, to such resident Undergraduates as shall compose—

- (1) The best Greek Ode in imitation of Sappho.  
(2) The best Latin Ode in imitation of Horace.  
(3) The best Greek Epigram after the model of the Anthologia ; and  
(4) The best Latin Epigram after the model of Martial.

The subjects for the present year are—

- (1) For the Greek Ode—*Ad dextram de viâ declinavi, ut ad Periclis Sepulchrum accederem.*  
(2) For the Latin Ode—*Navis ornata atque armata in aquam deducitur.*  
(3) For the Greek Epigram—*Is solus nescit omnia.*  
(4) For the Latin Epigram—*Pari incepto eventus dispar.*

N.B. The Exercises are to be sent in on or before April 30, 1842. The Greek Ode is not to exceed twenty-five, and the Latin Ode thirty stanzas.

The Greek Ode must be accompanied by a literal Latin Prose Version.

V. The Porson Prize is the interest of 400l. stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident Undergraduate as shall make the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into Greek Verse.

The subject for the present year is,

Shakspeare.—Hen. V. Act IV. Scene 1.  
Beginning—*"O Ceremony!"*  
And ending—*"Whose hours the peasant best advantage."*

N.B.—The metre to be *Tragicum Iambicum Trimetrum Acatalecticum*. These exercises are to be accentuated, and accompanied by a literal Latin Prose Version, and are to be sent in on or before April 30, 1842.

N.B.—All the above Exercises are to be sent in to the Vice-Chancellor privately; each is to have some motto prefixed; and to be accompanied by a paper sealed up, with the same motto on the outside; which paper is to enclose another, folded up, having the Candidate's Name and College written within.

The papers containing the Names of those Candidates, who may not succeed, will be destroyed unopened.

Any Candidate is at liberty to send in his Exercise printed or lithographed.

No prize will be given to any Candidate who

has not, at the time of sending in the Exercises, resided one term at the least.

The subject of the Seatonian Prize Poem for the present year is, "The Cross planted on the Himalaya Mountains." Each candidate for this prize is to send his performance, without his name, to the Vice-Chancellor (fairly written, or it will not be attended to,) on or before the 29th of September next, with some Latin verse upon it: and he is at the same time to send a paper sealed up, with his name written within, and the same Latin verse on the outside. The papers containing the names of the unsuccessful candidates will be destroyed unopened; by which regulation the delicacy of those, who might otherwise fear a repulse, is, it is hoped, effectually consulted.

#### ST. JOHN'S COLLEGE EXAMINATIONS.

##### Third Year.—First Class.

Adams	Gifford	Babington
Grugren	—	Bulmer
Bashforth	Drew	Boteler
Brown	Babb	Alston
Campbell	Christian	Burbury
Foggo	Symons	J. Cole
Goodeve	Barnicoat	Slater
Spencer	Jowett	Watherstone
		Cockle

##### Second Year.—First Class.

Hemming	Wright	Tatham
Hiley	Stewart	Lawson
Dixon	Gorham	Smith
Stephen	—	O'Reilly
Waddingham	—	Walker
Gutch	Snowball	Murton
Wall	Wilkinson	Field
Underwood	Frewer	Wilson
Mason	Curtis	Chawner
Barrett	Hoare	Greensmith
Whittaker	Leeding	

##### January 1.

The Hulsean Prize has been awarded to the Rev. Charles Wright Woodhouse, B.A. of Gonville and Caius College. Subject—"The Use and Value of the Writings of the Ancient Fathers, considered as auxiliary to the Proof of the Truth of the Christian Religion, and to the Elucidation of its Doctrines."

The Trustees of the Hulsean Prize have given notice that a premium of about one hundred pounds will this year be given for the best dissertation on the following subject:—"What is the relation in which the Moral Precepts of the New and of the Old Testament stand to each other?" The dissertations are to be sent to one of the Trustees (the Vice-Chancellor, the Master of Trinity College, or the Master of St. John's College), on or before the 20th of October, 1842, with the names of the respective authors sealed up. The author of the essay best approved is to print it at his own expense, and is not to be a second time a candidate for the premium.

On Saturday, the 18th ult. Henry Anneseley Woodham, B.A. was elected a Foundation Fellow of Jesus Coll.

##### January 8.

John Parker Birkett, B.A. of Jesus College, in this university, has been appointed by Dr. Wordsworth to the Mathematical Mastership at Harrow, vacated by the Rev. J. W. Colenso, M.A.

BACHELOR'S COMMENCEMENT, January 22, 1842.

MODERATORS.

THOMAS GASKIN, M.A. Jesus College.  
DUNCAN FARQUHARSON GREGORY, M.A. Trinity College.

EXAMINERS.

ALEXANDER THURTELL, M.A. Caius College.  
RICHARD POTTER, M.A. Queen's College.

WRANGLERS.

Cayley, Trin.	Frost, Joh.	Westmorland, Jesus	Penny, Joh.
Simpson, Joh.	Parnell, Joh.	Dumergue, Corpus	Davies, H. Joh.
Mayor, R. B. Joh.	Johnstone, Joh.	Bryan, Trin.	Eastwood, Caius
Fuller, Pet.	Castlehow, Emm.	Shears, Joh.	Venables, Pem.
Bird, Joh.	Carter, Emm.	Greenwell, Joh.	Baily, Chr.
Jarvis, Corpus	Wilson, Joh.	Suffield, Caius	Light, Joh.
Shortland, Pem.	Smith, B. F. Trin.	Middlemist, Chr.	Walker, Sid.
Austin, Pet.	Fenn, Trin.	Davies, Qu.	Tandy, Joh.
Penwick, Corpus	Ainger, Joh.	Cook, Joh.	Kinder, Trin.
Jones, Clare	Goode, Pem.		

SENIOR OPTIMES.

Vidal, J. H. Joh.	Walpole, Caius	Little, Chr.	Lloyd, Jesus
Fitz Gerald, Chr.	Rowton, Joh.	Green, Caius	Postle, Corpus
Hey, Joh.	Wolfe, Joh.	Hughes, J. Qu.	Woodford, Pem.
Parkinson, Qu.	Morse, Joh.	Cobb, Corp.	Thurnall, Sid.
Ottley, Caius	Clubbe, Joh.	Shaw, Trin.	Blake, Jesus
Allen, Trin.	Ommaney, Trin.	Fowell, Chr.	Montagu, Caius
Metcalfe, Sid.	Ridley, Jesus	Parr, Cath.	Balderstone, Joh.
Vidal, O. E. Joh.	Douglass, Trin.	Sharples, Joh.	Boyce, Sid.
Inchbald, Cath.	Hogg, Emm.	Hopwood, Pet.	Rothery, Joh.
Penrose, Mag.	Marie, Qu.	Buckham, Joh.	Salkeld, Pet.
Riley, Trin.	Tabor, Trin.	Thrupp, Trin.	Gordon, Pet.
Brooks, Joh.	Swann, Chr.	Atkinson, Clare	Stansfeld, Joh.
Gillett, Emm.	Hazlehurst, Trin.	Kingale, Mag.	Munro, Trin.

JUNIOR OPTIMES.

Twisady, Joh.	Sheringham, Joh.	Pratt, Joh.	Hough, Caius
Maul, Joh.	Nugée, Trin.	Ramsay, Trin.	Sheepshanks, Trin.
Vaughan, Chr.	Peter, Trin.	Jesus, Trin.	Shackleton, Cath.
Wilkinson, Joh.	Webster, Emm.	Slade, Trin.	Firman, Qu.
Teague, Emm.	Smythies, Emm.	Conybeare, Pet.	Worledge, Clare
Kerry, Joh.		Yeoman, Trin.	Barstow, Trin.

EGROTAT.

Onslow, Emm.

DEGREES AWOLVED.

Bishop, Corpus	Hamilton, Trin.	McNiven, Trin.	Parry, Chr.
Fowler, Clare	Knipe, Pem.	Parminter, Trin.	Wyer, Joh.

QUESTIONISTS, NOT CANDIDATES FOR HONOURS.

Denman, Trin.	Broadwood, Trin.	Langdon, Joh.	Boucher, Pet.
Maskew, Sid.	Brown, S. C. Joh.	Smelt, Caius	Hull, Joh.
Collett, Pet.	Metcalfe, Joh.	Plomer, Joh.	Chase, Qu.
Briant, Qu.	Luscombe, Joh.	Daman, Qu.	Corbett, Trin.
Jukes, Trin.	Wilshire, Joh.	Griffith, Jesus	Hibbit, Cath.
Beresford, Joh.	Blakiston, Cath.	Morice, Trin.	Phillips, Qu.
Browne, Corpus	Finch, Trin.	Mayor, C. Joh.	Nash, Pem.
Felgate, Trin.	Crompton, Trin.	Bulwer, Trin.	Pell, Trin.
Hewett, Sid.	Burnett, Joh.	Green, Joh.	Marsden, Trin.
Webb, Trin.	Gilpin, Trin.	Hilton, Jesus	Koe, Chr.
Dawes, Trin.	Hutton, Cath.	Robinson, Clare	Anson, Jesus
Francis, Trin.H.	Milne, Trin.	Williamson, Trin.	Morris, Cath.
Dowding, Caius	White, Mag.	Biddulph, Em.	Allen, Cath.
Williams, Clare	Chase, Emm.	Mansfield, Trin.	Creyke, Cath.
Wagner, Trin.	Crabbe, Qu.	Mott, Joh.	Foster, Corp.
Holligan, Trin.	Fleming, Joh.	Lewis, D. P. Trin.	Sandford, Trin.
Brimley, Trin.	Burke, Qu.	Hartopp, Trin.	Ambrose, Joh.
Shape, Chr.	Bingham, Jesus	Burgess, Chr.	Mathews, Clare
Norman, Qu.	Stanton, Joh.	Tomlins, Joh.	Croft, Trin.
Dew, Jesus	Ridout, Emm.	Campbell, Trin.	Laing, Qu.
Clarke, Down	Suckling, Trin.	Howell, Emm.	Turner, Caius
Fenwick, Joh.	Cole, A. W. Trin.	Crouch, Trin.	Parker, Corpus
Sheldon, Trin.	Goldham, Corpus	Richardson, Jesus	De St. Croix, Joh.
Marston, Trin.	Neville Rolfe, Trin.	Spong, Caius	Fowler, Mag.

Newbould,	Trin.	Call,	Joh. }	Rogers,	Trin.	Bell,	Joh.
Bellman,	Pet.	Lush,	Corp. }	Williams,	Trin.	Dry,	Caius
Dutton,	Trin.	Caulfield, H. C.	Trin.	Gream,	Mag.	Wright,	Pet.
Millman,	Joh.	Hewitt,	Trin.	Fane,	Joh.	Farr,	Joh.
Whitelock,	Joh.	Franks,	Trin.	Monk,	Joh.	Charles,	Trin.
Willis,	Trin.	Day,	Joh.	Mills,	Trin.	Lee Warner,	Joh.
Lighton,	Trin.	Burman,	Caius }	Dennis,	Trin.	Hill,	Jesus
Harriott,	Trin.	Burr,	Joh. }	Hughes, sed.	Qu.	Hewson,	Joh.

## DEGREES ALLOWED.

Bunce,	Clare	Haggitt,	Pet.	Newnham,	Trin.	Steel,	Joh.
Calvert,	Penn.	Henderson,	Trin.	Raven,	Mag.	Vincent,	Joh.
Featherston,	Jesus	Killick,	Qu.				

## NEGROTAT.

Headley,	Joh.
----------	------

## NOT PLACED.

Chalk,	Caius.
--------	--------

## DURHAM.

**VAN MILDERT SCHOLARSHIPS.**—In consideration of two several sums of money given to the University by the subscribers to a scholarship and the subscribers to a monument, in memory of the late Bishop Van Mildert, two scholarships shall be founded of the annual value of £50 each, to be called the Van Mildert Scholarships. The first scholar on this foundation shall be elected in June, 1842; and there shall be no further elections on the old foundation. Regulations were passed for the election to the Van Mildert scholarships.

**GISBORNE SCHOLARSHIP.**—The Rev. Thomas Gisborne, M.A., Canon of Durham, having placed £500 at the disposal of the Dean and Chapter for the benefit of the University, and the Dean and Chapter having determined that this sum should be applied to the foundation of a scholarship: It is agreed—That £100 previously given to the University by Mr. Gisborne shall be added to the above sum, and that, in consideration of these gifts, a scholarship shall be founded of the annual value of £30, to be called the Gisborne Scholarship. That the warden and senate shall have authority to make regulations respecting the Gisborne Scholarship.

**REGULATIONS FOR UNIVERSITY FELLOWSHIPS.**—1. The University fellows shall be elected by the warden and senate in the Michaelmas term in each year. 2. No one shall be eligible unless he has been placed by the examiners in the third class, at least, at the public examination for the degree of B.A., or in the second class, at least, at the public examination for the degree of M.A., or has been recommended by the said examiners as eligible. 3. No one shall be eligible unless he has produced satisfactory testimonials of character from his college, hall, or house. 4. No one shall be eligible for more than three elections after he is admissible to the degree of B.A. The warden and senate shall have authority to dispense with the last regulation in the case of those students who have been admitted to the degree of B.A. in or before Michaelmas Term, 1841. 5. The warden and senate in making their election shall have due regard for the can-

didate's place on the class list. But they shall have authority, if they think fit, to subject the candidates to further examination, either by themselves or by persons whom they may appoint. 6. The warden and senate shall have authority to settle the form of admission to a fellowship. 7. The fellows shall be under the government of the warden; but in graver cases the warden shall consult the senate; and, with their concurrence, he shall have full power to forbid residence, to suspend the payment of stipend, or to remove from the fellowship altogether. 8. Every fellow shall proceed regularly to the degree of M.A., unless he shall obtain the consent of the warden to proceed to a degree in another faculty. If he neglects to proceed to the required degree within a reasonable time, the warden shall have authority to declare the fellowship vacant. 9. A fellowship shall not be tenable with a foundation studentship.

## THE BISHOP OF DURHAM'S PRIZES.

**HEBREW LITERATURE AND HELLENISTIC GREEK.**—A prize of ten guineas to the Student who shall pass the best examination in the Book of Genesis, in Hebrew, and in the Septuagint version, and in the Gospel according to St. Mark, in Greek, with special reference to Hellenistic phraseology and expression.

**CLASSICAL LITERATURE.**—For Students in Arts who have not completed their ninth term of residence:—

A prize of five guineas for the best translation into Latin prose of No. 133 of the "Spectator."

A prize of five guineas for the best translation into Latin hexameter verse of Milton's Paradise Lost, Book vii. 387—446: beginning, "And God said, let the waters generate," and ending, "coloured with the florid hue of rainbows and starry eyes."

**MATHEMATICAL AND PHYSICAL SCIENCE.**—A prize of ten guineas to be given to the student who shall pass the examination in Mathematical and Physical Science, at the final examination for the degree of B.A., or at the final examination of Engineer Students in the year 1842, and shall be recommended by the Examiners.

## PROCEEDINGS OF SOCIETIES.

## INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of the Committee of this Society was held at their chambers, St. Martin's Place, on Monday, the 17th of January, 1842; the Lord Bishop of London in the chair. Among the members present were the Reverends T. Bowdler, and B. Harrison; H. J. Barchard, J. Cocks, B. Harrison, S. P. Wood, T. D. Acland, M.P., A. Powell, and E. Badeley, Esqs.

Grants were voted towards enlarging the church at Blackpool, in the parish of Bispham, Lancashire; erecting a gallery in and repewing the church at Ebbesborne Wake, Wilts; enlarging and repewing the church at Brother-

ton, Yorkshire; rebuilding the church at Honley, in the parish of Almondbury, Yorkshire; building a gallery in and repewing the church at Brodsworth, Yorkshire; building a gallery in and repewing the church at Stoke Holy Cross, Norwich; repewing the church at Pembridge, Herefordshire; enlarging by rebuilding the church at Rodborough, Gloucestershire; repewing the church at Alwalton, Huntingdonshire; building a church at Newcastle-on-Tyne; and other business was transacted.

## MISCELLANEOUS INTELLIGENCE.

**HEREFORD CATHEDRAL.**—Earl Somers, Lord Bateman, and Mr. E. T. Foley, have respectively given the munificent donation of £200. for the restoration of Hereford Cathedral. Mr. J. Bailey, M.P., has subscribed £150, and the Hon. T. H. Rodney and Sir J. G. Cotterell, bart. are donors of £100 each. The fund to liquidate the expenses of that necessary undertaking has already reached nearly £5000.

**RECENT DONATIONS.**—The Earl of Harewood has given the handsome donation of £3000 to the Ripon Diocesan Board of Education. Mrs. Burgess, widow of the late Lord Bishop of Salisbury, has given £50 towards rebuilding the parish church of Abergwilly, in the diocese of

St. David's, of which the late bishop was heretofore the diocesan.

The Right Hon. William Yates Peel has given the liberal sum of £50, and Sir Edward Scott £100, in aid of the funds of the Lichfield Diocesan Church Extension Society.

The Right Hon. Mrs. Berkeley Nelson has presented a service of communion plate for the use of the new church at Wishaw, Warwickshire.

**BIBLE SOCIETY.**—The *Dorset County Chronicle* publishes a letter from the Bishop of Salisbury requesting that his name may not be announced as connected with the Bible Society, or as patronizing any of its meetings. The right rev. prelate intimates that he has withdrawn from all connexion with that body.

## EMBARKATION OF THE BISHOP OF NEW ZEALAND.

The Bishop of New Zealand embarked for the scene of his apostolic labours at Plymouth, on the day following Christmas-day. For the following interesting letter, descriptive of the embarkation, we are indebted to our contemporary, the *Exeter Gazette*.

"My dear Sir,—Feeling assured as I do, that you will be glad to receive from me a few lines on the subject of our dear and honoured friend's departure from this place, I take up my pen, though in great haste, to send you a very brief account of what has taken place here since Thursday last.

"Immediately after the morning service at St. Andrew's Church on that day, we repaired to the bishop's lodgings; whence, after a short delay, he set out, accompanied by a few of his most intimate friends, in the barge of the *Caledonia* for the *Tomatin*, while the greater part of his followers, with the luggage, sailed from the Barbican in the Trinity-house Cutter. We passed two or three hours on board; but the wind being adverse, and there being no chance of sailing, we came off again to shore. The rest of the day was passed in cheerful, yet serious, conversation, and we ended, as usual, with prayer; our number being now very much diminished by the loss of those who were on board, and of those friends who had been obliged to return to their several homes. On Friday we again went on board soon after

breakfast, taking Mrs. Selwyn and her little child with us; but the wind being still adverse, and Mrs. S. not being well, it was thought advisable to bring her ashore again, until the signal should be made for sailing. The bishop remained on board, where Divine service was duly performed on Christmas-day. The bishop came on shore for an hour on that same evening, and returned again to the ship to sleep.

"The wind having come round to the N.N.W. during the night, we were summoned by nine o'clock on Sunday morning to go on board. This we did without any delay. At 11 o'clock Divine service was performed, and the Sacrament of the Lord's Supper announced for the following Sabbath. This done, the bishop wrote a few lines to his mother, and a few words of affection in my Bible, while they were weighing anchor. At half-past twelve we embraced each other fervently, as those who did not expect to see each other again in this world, and descended into the boat amid the prayers and affectionate good wishes of many on board; and in a moment the vessel, with her goodly freight, was on her way. The bishop, Mrs. Selwyn, Whythead, Cotton, and others, all dear to us, remained on the poop waving their hands to us, and exchanging with us short prayers for God's blessing each on the other. Our last words were, 'God bless you; Floreat Etona! Floreat Ecclesia!' To which they all responded by a

cheer of heartfelt acquiescence. And then I felt the full force of those words of St. Luke, Acts xxi.6, which the bishop had a few moments before inscribed in my Bible, 'When we had taken leave one of another, we took ship, and they returned home again.'

"It will, I am sure, do your heart good to know that they maintained their wonted cheerfulness and well-grounded fixedness of purpose to the end. Indeed I may say of all going forth on this holy mission, that they seemed with one accord to have resolved to put all things behind them for the sake of Christ, and to seek the glory and love of God with all

their heart, with all their mind, with all their souls, and with all their strength. O may the presence of God go with them, leading them safely through the pathless waste of ocean, into the haven where they would be, and guiding their feet hereafter in the arduous course they will have to run.

"Let us in our daily prayers remember the last words uttered by our dear and devoted friend from the Cathedral pulpit, 'Brethren, pray, pray for us.'

"I am, my dear Sir, yours very heartily,  
"EDWARD COLERIDGE."

"Plymouth, Dec. 26, 1841. St. Stephen's Day."

### WALES.

LAMPETER.—The Rev. G. F. Bates, Vicar of West Malling, Kent, has bequeathed to St. David's College, Lampeter, £500 three per cent. Consols. It has been determined that the dividends arising from this legacy shall be given in two prizes; one to be awarded at the commencement of each term to such candidate

for admission, being a native of the Principality, as shall pass the best classical examination, such candidate bringing a certificate of good conduct, during two years at least, at some classical school, previous to his application for admission.

### CHURCHES CONSECRATED.

Llangorwen, Cardiganshire .....		Bishop of St. David's...	Dec.16.
Weston Point, Runcorn .....		Bishop of Chester .....	Dec.24.
East Peckham .....		Opened on Christmas Day.	
Deptford, Sunderland.....	St. Andrew	Bishop of Durham .....	Dec.21.
Bethnal Green .....	St. Andrew	Bishop of London .....	Dec.20.

### THE CHURCH IN AMERICA.

The American Church Almanack for 1842, gives the following account of the Church in the United States:—

Diocese.	Bishops.	Clergy.
Maine .....	A. V. Griswold, D.D. ....	7
New Hampshire .....		9
Vermont .....	J. H. Hopkins, D.D. ....	26
Massachusetts. A. V. Griswold, D.D. ....		52
Rhode Island .....		18
Connecticut.....	T. C. Brownell, D.D. LL.D. ....	92
New York .....	B. T. Onderkonk, D.D. ....	193
Western N. York .....	W. H. De Lancy, D.D. ....	90
New Jersey .....	G. W. Doane, D.D. LL.D. ....	43
Pennsylvania ...	H. U. Onderkonk, D.D. ....	105
Delaware .....	Alfred Lee, D.D. ....	10
Maryland .....	W. R. Whittingham, D.D. ....	80
Virginia .....	{ R. C. Moore, D.D. .... } { W. Mead, D.D. Assist. Bp. } ..	98
North Carolina..	L. S. Ives, D.D. LL.D. ....	25
South Carolina..	C. E. Gadsden, D.D. ....	45
Georgia.....	S. Elliott, D.D. ....	10
Kentucky.....	B. B. Smith, D.D. ....	20
Ohio .....	C. P. McIlvaine, D.D. ....	58
Tennessee .....	J. H. Otey, D.D. ....	11
Mississippi .....		9
Louisiana .....	L. Polk, D.D. ....	6
Michigan .....	S. A. McCookrey, D.D. ....	19

Alabama .....	L. Polk, D.D. ....	12
Illinois .....	Philander Chase, D.D. ....	11
Florida .....	(No Bishop) .....	7
Indiana .....	J. Kemper, D.D. ....	15
Missouri .....		10
Wisconsin .....		3
Iowa .....		9
Arkansas .....	L. Polk, D.D. ....	4

Clergy .....

Bishops .....

Total number of Clergy.. 1118

Including the Bishops, the total number of Clergy appears to be 1118, and counting 100 for Western New York, which Dr. Rould states to be the correct number for that diocese, we have the still higher total of 1218. It will be observed that there are more dioceses than Bishops. Bishop Griswold, of Massachusetts, administers, in addition, the dioceses of Rhode Island, New Hampshire, and Maine. Bishop Otey, of Tennessee, presides all over the diocese of Mississippi; Bishop Kemper of Missouri, over Iowa, Wisconsin, and Indiana; and Bishop Polk, of Arkansas, over Louisiana and Alabama.

### TO CORRESPONDENTS.

We are much obliged by the following communication:—

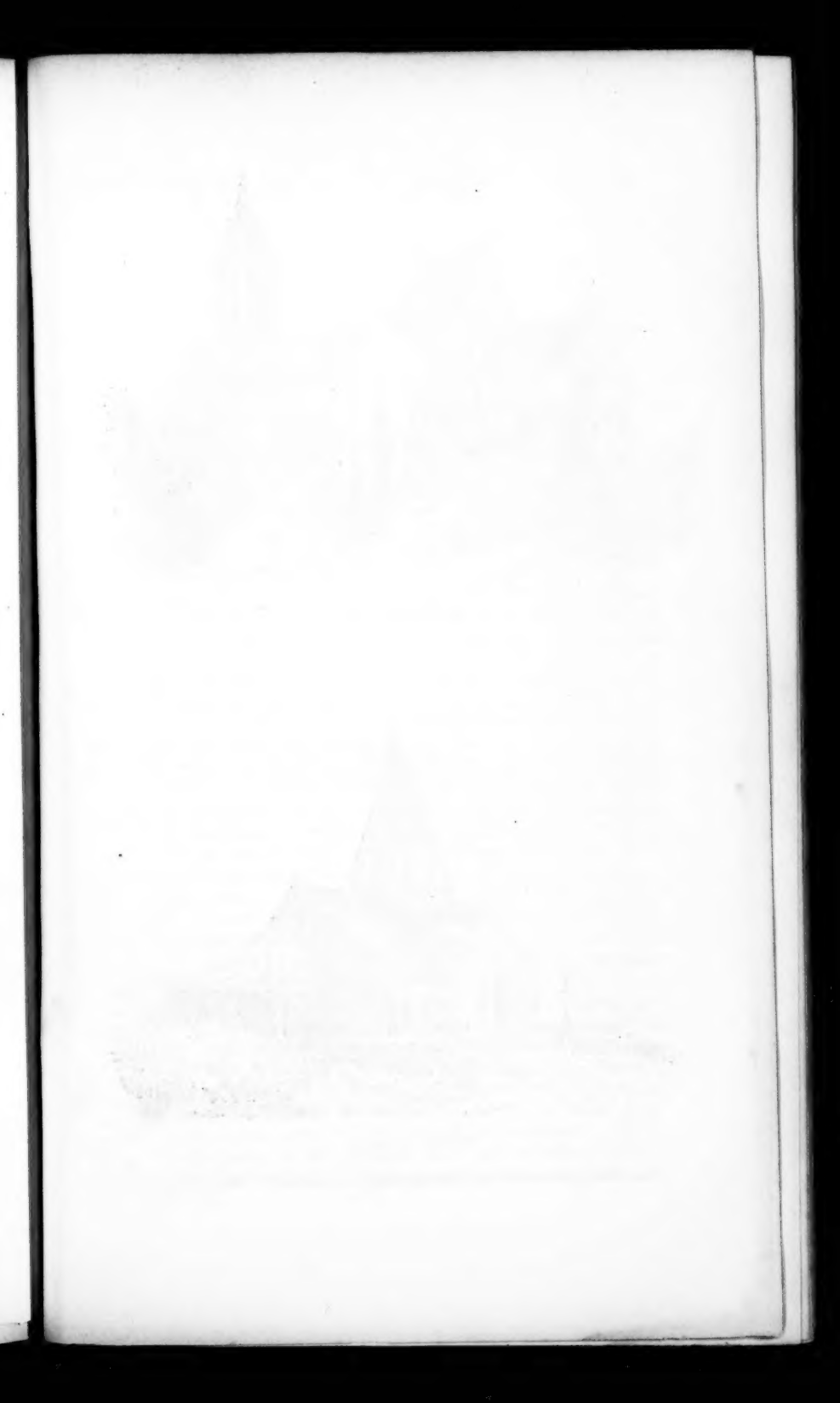
"Burton Agnes, Driffeld, Jan. 8, 1842.

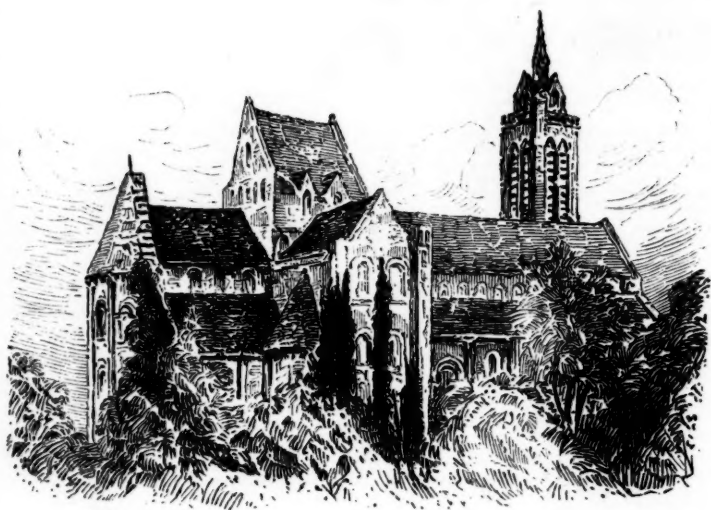
"Sir,—A mistake in my country bookseller has prevented me from seeing your December number till to-day. But on looking over the article on Archbishop Laud's Letters, I see that you have published one (at p. 390) which had already appeared in the Introduction to Cotelierius's Apost. Fathers. It is the first in the Syllabus Epist. (edit. 1698). The person addressed was the learned Benedictine Menard. It was communicated by Archbishop Sancroft.

"I remain, Sir, your obedient servant,

"The Editor of the Christian Remembrancer."

"ROBT. J. WILBERFORCE."





W. 1715

ST. NICHOLAS, CAEN.



FONTAINE. NEAR DIJON.

*From Petit's "Remarks on Ecclesiastical Architecture." See p. 353.*